

Published on the Occasion of the Celebration of
the 2500th Nirvāṇa Mahotsava of
Bhagavān Mahāvīra

JAINA LITERATURE IN TAMIL

by

The Late Prof A CHAKRAVARTI, M A , I E S (Retd)

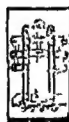
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An Introduction, Footnotes, Appendix and Index

by

Dr K V RAMESH

Deputy Superintending Epigraphist,
Archaeological Survey of India,
Mysore



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IN MEMORY OF HIS LATE BENEVOLENT MOTHER
SHRĪ MŪRTIDEVĪ

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Nalash Chandra Shastri

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General Editorial

'Jaina Literature in Tamil' by the renowned Tamil scholar, the late Prof A Chakravarti, M A, I E S (Retd), was published as early as July, 1941 by the Jaina Siddhanta Bhavana, Arrah. This learned introduction to the contribution of the Jainas in the field of Tamil literature had been long out of print. The thought of having the book reprinted with the addition of up-to-date information and all necessary references had occurred to one of us more than a decade ago, and all along attempts were being made to find a suitable scholar who could be entrusted with this onerous task. It was only some two years ago that our friend Dr G S Gai, Chief Epigraphist, Archaeological Survey of India, Mysore kindly suggested the name of Dr K V Ramesh, serving as Deputy Superintending Epigraphist in his office, to whom this work was assigned. It was so good of Dr Ramesh that, in the midst of his official duties, he was able to devote time and attention to this work. He has revised and enlarged Prof Chakravarti's book by providing exhaustive footnotes containing additional information, references, bibliography, etc. He has also given, in an appendix, the texts of some published Jaina Tamil epigraphs besides providing an exhaustive index at the end. We are so thankful to him that he undertook this responsibility and discharged it quite satisfactorily. It is fondly hoped that this revised edition of the late Professor's pioneering work will be found useful by students and scholars interested in the

history of Jainism in South India and that it would prove a substantial aid for further studies in Tamil Literature

The 2500th Nirvāṇa Anniversary of Bhagavān Mahāvīra is being celebrated from November 13, 1974 onwards for a period of one year. It is to mark this great event that the Bhāratiya Jñānapīṭha is publishing the late Professor A. Chakravarti's 'Jaina Literature in Tamil' in its present revised form. Words are inadequate to express how much we feel obliged to the authorities of the Bhāratiya Jñānapīṭha, especially to its enlightened President, Shrimatī Rama Jain, and to its benign Patron, Shri Sahu Shanti Prasadaji, for arranging the publication of this work. Our thanks are due to Shri Lakshmi Chandra Jain who is enthusiastically implementing the scheme of publications undertaken by the Jñānapīṭh.

A. N. UPADHYE
KAILASH CHANDRA SHASTRI

INTRODUCTION

Apart from their distinctive *Ahimsā* doctrine in the field of religious thought and practice, the most lasting contributions of the Jainas to the wealth of our national heritage lie in the fields of literature and art and architecture. In particular, the role which Jaina scholars, poets and authors have played in enriching Prākṛit and Sanskrit literature and grammar at the all-India level and as pioneers in the growth of Tamil and Kannaḍa literature and grammar as far as South India is concerned is, it may be safely asserted, varied and, from a practical stand-point, highly utilitarian. Though the early literature of the Jainas is in Prākṛit, in the different linguistic regions to which their missionary zeal had taken them in the distant past, they unhesitatingly adopted, as the media of their doctrinal preachings and instructions and their prolific writings, the different local dialects and languages which were being spoken in those regions. Thereby Jaina scholars have been able to make, through successive centuries and in a phenomenal measure, pioneering and lasting contributions to the growth of the various branches of literature in such regional languages as Rājasthānī, Hindī and Gujarātī in the north and Kannaḍa and Tamil in the south.

The present work by Prof. A. Chakravarti being a learned introduction to Tamil works written by Jaina authors, treating of their *kāvya*s and *mahākāvya*s, *puṇānas* and didactic and devotional poems, lyrics, tales, romances and allegories, their works on logic,

dialectics, ethics, politics, grammar, poetics and prosody, lexicon and medicine, it will not be out of place to trace here briefly the history of the advent growth and decline of Jainism in Tamiḷnāḍu, based on the scanty historical evidence that is available

The questions as to when exactly Jainism entered the Tamiḷ country and whether it did so through Āndhra or *via* Karnāṭaka are matters of mere academic interest. While the presence of Jainism in Ceylon as early as in the 4th century B.C. indirectly hints at the possible prevalence of that faith in the Tamiḷ country at that early period, on the strength of the credible tradition as recorded by Ratnanandi of the 15th century in his *Bhadrabāhu-carita* and by Dēvacandra of the last century in his *Rājāvali-kathe*, it may be safely concluded that the Jain faith had entered the Cōḷa and Pāṇḍya kingdoms at the latest by the 3rd century B.C. through the missionary activities of Viśākhacārya, the accredited disciple of Bhadrabāhu.¹ "The spread of the faith in the south after Bhadrabāhu is attested by the presence of Jain vestiges in the natural caverns to which Jain ascetics resorted for their penance. Inside these caverns are 'beds' with 'pillows' cut on the floor and on their brows are long and deep 'driplines' scooped out to prevent rain water from running into the caverns. In some of these caverns, particularly in the districts of Trichinopoly including Pudukkottai, Madurai, Ramnad and Tirunelveli, there are also

1. See P. B. Deussen, *Jainism in South India* (Sholapur, 1957), pp. 25-27.

inscriptions"¹ The fact that many, if not all of these early cave inscriptions which, as revealed by their palaeography, were written in Brāhmī characters during 3rd century B C -3rd century A D , were caused to be engraved by the early Jainas of the Tamiḷ country affords historical support to the alleged antiquity of Jainism in Tamiḷnāḍu The existence of Jaina *paḷlis*, *śramaṇas* and their abodes in the Madurai-Tiruchirappalli region during this early period is clearly borne out by these inscriptions Later inscriptions afford evidence that these caverns were occupied as late as the 12th century A D

The celebrated literary giant Kundakundācārya, who probably belonged to the 1st century A D , is the earliest tangible historical personality in the annals of Tamiḷnāḍu Jainism He is believed to have founded the Mūla-saṃgha,² tradition gives him the secondary name of Ēlācārya and attributes to him the authorship of the *Tirukkuṟai*, revered by the Tamilians as the Tamiḷ *Vēda*³ The 2nd century A D saw Jainism making further strides in the Tamiḷ country through the efforts of another important Jaina scholar, Samantabhadra, 'one of those prominent Jaina *gurus* of early times who were responsible for the diffusion of Jainism in the Tamiḷ country'⁴ The *Kathākōṣas* of Prabhā-

1 K R Venkatarama Ayyar *Transactions for the Year 1957-58 Archaeological Society of South India*, pp 24-25

2 P B Desai, *Op cit*, p 55

3 See below, p 29

4 B A Saletore *Mediaeval Jainism* (Bombay, 1938), p 224, M S Ramaswamy Ayyangar *Studies in the South Indian Jainism* (Madras, 1922), p 44

candra (11th century) and Nēmidatta (16th century) describe him as the naked ascetic of Kāñcī

Pūjyapāda was yet another Jaina luminary and the credit of reviving Kundakundācārya's Mūla-saṃgha under the name of Drāviḍa-saṃgha in the 5th century A D. with Madurai for its headquarters, goes to his disciple Vajranandi. "There is an account in the *Periyapurāṇam* of a host of 'Karnāṭaka Jainas' pouring into Madurai like a cloud-burst and uprooting the ruling dynasty, this might have preceded the formation in that city of the Drāviḍa-saṃgha of the Jains by Vajranandi. The *Saṃgha* perhaps became a proselytising centre with branches all over the Tamil country." It was in the 5th century (in 458 A D) that the *Lōkavibhāga*, a Digambara work in Sanskrit on Jaina cosmography, was copied by Sarvanandi in the village Pāṭalikā, i e., modern Tiruppādirippuliyūr (South Arcot District)²

In the history of Tamilnāḍu, the first three centuries of the Christian era have come to be popularly known to students of history as the 'Saṅgam age' and it was during this age and in the three succeeding centuries that Jainism reached its zenith in the Tamil country. It was during the post-Saṅgam age (4th-6th centuries A D), an otherwise historically dark period, that most of the 'Eighteen minor works' (*paḍimenkiḷkkaṇakku*) and the *Śilappadikāram* and *Maṇimekalai* were written, many of them by Jaina authors. As for the prevalence

1 K R Venkatarāma Ayyar, *Op cit.*, p 25

2 *Mys Arch Rep*, 1909-10, p 45.

and popularity of Jainism in Tamilnāḍu during the Saṅgam age, N. Subramaniam says¹ "During the period lighted by the Saṅgam literature, we see as much of Jainism as of Buddhism but both are clearly subordinate to the indigenous practices of the Brahmanical Vēdic religion. There were in important cities like Puhār a concentration of Jains known as the *Śamaṇai* and their places of stay were called *Śamanappaḷḷi* or *Amaṇappaḷḷi*. *Cāvakar*, (a common designation of a Jain layman)², a sect among Jainas, are mentioned in the *Maduraikkāṇṇi*, they were householders observing religious observances; the lay Jains were called *Uḷaga-Nōṇbiḡaḷ*. At Urayūr there was an Aruḥaṇ temple called 'Śrī Kandappaḷḷi', also called 'Nikkandappaḷḷi' (*nikkanda* = *nugiantha*, a Jain)³ or 'Nikkandakkōṭṭam' and the deity in the Urayūr Jain temple was called 'Urayūr Śrī Kōil Nāyaṇār'. *Nikkanda-kkōṭṭam* was usually abbreviated as *Kandakkōṭṭam* and it was easy to confuse this, at a later period, with a *Murugaṇ* temple, the expression 'Kōṭṭam' usually associated with Jain *Paḷḷis* will give away its origin, anyway. The *Amaṇappaḷḷis* were retiring or resting places of the Jain anchorites and these places were surrounded by gardens full of flowering plants".

We learn from the *Manimēkalai* that the Jain philosophical system was one of the subjects of study at Kāñci, one of the most important centres of education in early South India³.

1 *Samgam Polity* (1966), p. 367

2 The contents within the brackets are mine [—K V R.]

3 K A Nilakanta Sastri *A History of South India* (III edn, 1966), p. 423.

In the post-Saṅgam period, particularly from the sixth century onwards Jainism claimed, off and on and in varying degrees, the patronage of such powerful dynasties as the Pallava, Pāṇḍya and Cōḷa. Pallava Siṃhavarman (550-60 A.D.) of Kāñcī and his son Siṃhaviṣṇu (560-80 A.D.) were great patrons of Jainism. The Palḷaṅkōvil copper-plate grant records¹ that Siṃhavarman gave away, in the sixth year of his reign, the village called Śramaṇāśrama or Amaṇṣērkkai to the great ascetic Vajranandi of the Nandi-saṅgha at the holy place Vardhamānēśvarā-dharmatīrtha for the purpose of worshipping the groups of Jinendra. Jainēndras and Munindras. The mother of Siṃhaviṣṇu was an ardent Jaina devotee and, according to the Hosakōṭe plates of Western Gaṅga Avinīta, she got constructed a temple for the god Arhat for the glory of her husband's family. Pallava Mahēndravarmān I (580-630 A.D.) and Pāṇḍya Ariḷēśari Parāṅkuṣa Neḍumārāṇ (670-710 A.D.) were both Jains by persuasion.² "Under royal support Kāñcī with the surrounding villages and Madurai with the surrounding hills teemed with a considerable Jain population, and the present day site of Jinakāñcī bears sufficient testimony to this"³.

Nevertheless, Jainism did meet with stout opposition in Tamiḷnāḍu even from early times. "This was during the period of the 7th and 8th centuries A.D.

1. TASSI, 1951-59, p. 43. See below, Appendix Inscription No. 5.

2. *Mys Arch Rep.*, 1938, pp. 80-90.

3. TASSI, 1957-58, p. 25.

3. P. B. Desai, *Op cit.*, p. 81.

to start with; and its opponents were the champions of the Śaivite and Vaiṣṇavite faiths of the Brahmanical religion. Almost simultaneously, under the leadership of Appar and Sambandhar, the advocates of the Śaivite school launched ruthless attacks against the adherents of the Jaina law and earned signal success in the Pallava and Pāṇḍya kingdoms. Pallava Mahēndra-varman I and Pāṇḍya Neḍumāraṇ were converted to the Śaiva faith, the former by Appar and the latter by Sambandhar¹

The movement aimed at curbing the popularity and further growth of Jainism in Tamiḷnāḍu, particularly in the Pāṇḍyan kingdom which had been practically permeated by Jainism in the 5th-6th centuries A.D., was spearheaded by the Śaivite *nāyaṇārs* Tiru-nāvukkaraṣu or Appar and Tiruṇānasambandhar and Vaiṣṇavite *ālvārs* Tirumaḷisai, Tirumaṅgai and Toṇḍa-iḍiṇṇaḍi Appar, a contemporary of Pallava Mahēndra-varman I, was a Śaivite by birth but was drawn towards Jainism and he actually joined the Jaina monastery at Cuddalore, the South Indian Pāṭaliputra, as a monk. However, through the persistent efforts of his elder sister, he not only re-entered the fold of Śaivism but also succeeded in converting the Pallava emperor, till then a devout Jain, to the Śaiva faith. His younger contemporary Tiruṇānasambandhar has the reputation of having vanquished all the Jaina scholars of Madurai, the Pāṇḍyan capital, and of having converted the Pāṇḍyan ruler, either Māḡavar-

1 TASSI, 1957-58, p. 25

maṇ Avaṇiśūlāmaṇi (A.D. 620-44) or his grandson Arikēsaṁ Māravarmaṇ (A.D. 670-700), till then a Jain. to the Śaiva faith. There is a tradition that the newly converted Pāṇḍya ruler persecuted and impaled 8000 Jains at the instance of Tiruṇānaśambandhar and a series of frescoes on the *maṇḍapa* of the famous Minākṣi temple tank at Madurai illustrates this gruesome event. Exaggeration apart, the *Periyapurāṇam* account of the saints and the hymns of Appar also make it evident that both in the Pallava and Pāṇḍya countries the Jains were subjected to some degree of persecution in the 7th-8th centuries A.D. Of the āḷvār saints, Tirumaḷisai, an elder contemporary of Mahēndravarmaṇ I, had for sometime been a follower of Jainism before he finally became an ardent Vaiṣṇava saint; Tirumaṅgai, who lived in the middle of the 8th century and Toṇḍaraḍippoḍi, who followed him a century later, included in their hymns attacks and invectives against Jainism¹.

This organised and sustained campaign conducted during the 7th-10th centuries did finally break all tangible resistance on the part of Jainism which lost much ground in Tamīlnāḍu during the later part of Pallava and Pāṇḍya rule. Flourishing Jaina strongholds such as Pāṭaliputra (modern Tiruppāpulyūr, Cuddalore), Ārpākkam, Magaral and Madurai, lost their importance². In the subsequent period, the Cōḷas, who were

1 See M. S. Ramaswami Ayyangar *Studies in South Indian Jainism* (1922, Madras), pp. 67, 79, K. A. Nilakanta Sastri *History of South India* (III edn., 1966), pp. 424 and 426

2 TASSI 1957-58 p. 25

ardent followers of Śaivism, were not inclined to actively support the cause of Jainism. It may, therefore, be concluded that from the 10th century onwards Jainism lost its importance in the Tamil country after having thrived as a great vehicle of faith and knowledge for centuries at a stretch. Nevertheless, as one scholar has rightly pointed out¹, even during the period of its decadence, Jainism retained its intellectual vitality as is borne out by the composition of many books on grammar, lexicon and astronomy besides the *Jivakāntāmam*, which made its appearance sometime after the 8th century A D, and Pavanandi's *Nannūl* was composed in the 13th century A D. The occurrence of Jaina epigraphs right down to the 16th century A D at Tirupparuttikkupram, popularly known as Jinakāñci also attests to the fact that Jainism continued to be a religious force to reckon with at least in some pockets in Tamilnāḍu for long after its overall popularity had waned.

In attempting to delineate briefly the chequered history of Jainism in Tamilnāḍu from the sixth century onwards, culling out and interpreting the information that is available from Jaina epigraphs, most of which find place in the appendix appearing at the end of this work, one can do no better than quote K. R. Venkatarāma Ayyar²

“The vitality of Jainism was not exhausted, Śaiva and Vaiṣṇava opposition notwithstanding. Jaina

1 M S Ramswami Ayyengar *Op cit*, p 73

2 TASSI, 1957-58pp 25-28

scholars enriched the Tamil language. they composed elegant poems, wrote books on grammar and prosody, compiled lexicons, and presented lofty ideals of ethics in pithy verses. This gave them quite a strong hold on the minds of the people until after the ninth century, by which time had grown up a vast literature of Śaivism and Vaiṣnavism. Both by example and precept monks and nuns in their monastic retreats influenced the lives of the people. Among such monastic centres were Chitral or Tiruccāṇṭṭumalai (South Travancore) and Tirukkāṭṭāmbaḷḷi in Kurandī-Veṇbunāḍu (Madurai-Ramnad). Ajjaṇandi Aṣṭōpavāsi, Guṇasēna, Nāganandi, Guṇavīra and others of these establishments were teachers of eminence. An inscription in the Aṇṇūrruva-peurmbaḷḷi (called after the merchant corporation, the 'Five Hundred') now in ruins at Tiruveṇṇāyil (now called Chetṭipatti in Pudukottai), built during the reign of Rājaraḷa I (985-1016), mentions Maṭisāgara, the guru of Dayāpāla and Vādirāja. Ammāchatram (Pudukottai) had more than one *paḷḷi*, and inscriptions mention two *ācāryas* of the twelfth and thirteenth centuries. Choḷavandipuram (South Arcot) and Tirumalai and Tirakkōl (North Arcot) were other large centres mentioned in the inscriptions. At Tiruppāṇmalai (North Arcot) is an image of Nāganandi. Ariṣṭanēmi, a pupil of Paravādimalla, lived in Tiruppāṇmalai, where one of his pupils, the nun Paṭṭinattuk-kuratti opened a celebrated nunnery. In the large monastery at Veḍāl (North Arcot) misunderstanding arose among the monks on the one hand and the chief nun and her disciples on the other, and the intrepid nun took upon

herself the responsibility of running the feeding house attached to the monastery Kīrapākkam (Chingleput) was the centre of the Yāpanīya-saṅgha, Kumīla-gaṇa At Poṇṇūr (Sanskrit Hēmagrāma or Svarnapuri) Ēlācārya popularised the Jvālāmālīnī (Vahnīdēvatā) cult and built a temple for that goddess His teachings were later codified by Indranandī in his *Jvālāmālīnikalpa* The Jinagiriṭṭaḷi at Ānandamaṅgalam (Chingleput) was a monastery of considerable importance, and so was Vallimalai where is enshrined the image of Dēvasēna, a pupil of Bhavanandin A Munibhadra and Samantabhadra, disciples of Puspasēna, figure in the inscriptions from Karandai (North Arcot) The grammarian Maṇḍalapuruṣa and the prosadist Amitasāgara also deserve mention And Jinakāñci (Tirupparuttikunram) boasts of a line of Ṛṣi-samudāya, among whom the names of Mallisēna, Vāmana and Puṣpasēna are still cherished

From the seventh century onwards, the Tamiḷ country was studded with temples to Śiva and Viṣṇu The Pallavas, the Pāndyas and then the Cōlas set the lead by building new temples and richly endowing them Since Jainism was no longer the faith of the ruling houses, the erection of *paḷlis* and temples was mostly the work of the Saṅgha drawing what help it could from the State, the local assemblies and the merchant guilds Tamiḷ kings on their part were neither slow nor parsimonious in their benefactions to their Jaina subjects The Śittanṇavāśal Jaina cave temple, which was till lately believed to have been built by Mahēndravarmān I, is now known to have definite

Pāṇḍya associations The Candraprabha temple at Jinakāñcī was fostered by a Pallava king of the eighth or ninth century. Rājasimha II Pāṇḍya (900-920) endowed several *paḷiccandams* Kundavai, sister of Rājarāja I, a princess remarkable for learning and charity alike, built two Jaina temples, one at Tirumalai and the other at Rājarājapuram (now called Dādāpuram) and these shared with the numerous Śiva temples that she built, costly presents of vessels and ornaments of gold, silver and pearls Virāśōḷa, a Lāta vassal of Rājarāja I, remitted at the request of his queen, taxes payable by the Tiruppāṇmalai-paḷḷi A *perumbaḷḷi* at Karandai was named after Virarājēndra-Cōḷa (1063-9) and another at Kuhur (Tanjore) after Kulōttuṅga I (1070-1120) Among the donors to the temple at Tirunarūṅṇḍai (South Arcot) were Virkamacōḷa (1128) and Vikrama Pāṇḍya (1187) and the Kāḍavarāyus of Śēndamaṅgalam, and those of Śīrrāmūr and Perumandūr (South Arcot) were the Sambuvarāya chiefs of the twelfth century An image at Tuḍiyūrmāmalai (Singipatti, Tirunelveli) was named after a minister of Māravarman Sundara Pāṇḍya II (1238-54) Pāṇḍya benefactions to the monasteries at Śaḍayappārai, near Pudukottai town, and at Nārttāmalai are also on record. The incursion of an Oriya force under Kapilēśvara Gajapati (1465) as far south as the Kāvērī left villages robbed and deserted, and temples of all the sects looted and closed Sāluva Narasimha (1486-91) restored worship in all these temples including the Jaina temples, and exempted their lands from taxes The *jōdi* imposed by the Vijayanagar agent Rāmappa Nayak hit temples hard

and Kṛṣṇadēvarāya gave them relief by converting their lands into *śaivamānya*. Jinakāñci temples shared in the lavish endowments that Kṛṣṇadēvarāya (1509-29) made to religious institutions in the south. Acyutarāya's (530-42) gift to a Jaina temple at the request of Velur Bomma Nayaka (1532) also deserves notice.

That the grants of lands to jaina *pallis* were considered as sacred and irrevocable as *dēvadānam* or *brahmadēyam* lands is proved by the careful exclusion of all *paḷḷiccandam* lands in sales or gifts of villages to Śiva or Viṣṇu temple or private individuals. Like Śiva and Viṣṇu temples, Jaina temples also held lands in absolute ownership (*ti unāmattūkkāni*) and also enjoyed lands made over for festivals (*ti univāḷappuam*), *śivigaippuam*, etc.,) and for specified services (*ti upallēlucṇi*), etc. The *paḷḷiccandam* lands were demarcated by stones with triple umbrella carved on them (*ti unukkuḍaikkal*).

The establishment of Muslim rule in Madurai spelt the ruin of Jaina temples in common with those of the other sects. There was a partial revival under Vijayanagar rule but the Nayak principalities of the sixteenth and seventeenth centuries neglected Jaina institutions, which succumbed to inanition. Except in a few villages and towns such as Jinakāñci, Śīrāmūr, Tirumalai, and Kumbakōnam, Jainism has practically disappeared from the Tamil country."

The late Prof. Chakravarti's work which is now placed in the hands of the scholars in its revised and

enlarged version, ably succeeds in narrating the glorious contributions made by Jaina scholars in the field of Tamil literature not only during the period of Jaina ascendancy in Tamilnāḍu but also in the subsequent centuries. Dr A N Upadhye, who had rightly felt that the work, published more than three decades ago, would be much useful as a source book if it is made up-to-date and if necessary references are provided, kindly entrusted the pleasant task to me at the instance of my vocational teacher and guide Dr. G S Gai, Chief Epigraphist, Archaeological Survey of India, Mysore. I am greatly indebted to Dr. Upadhye and Dr Gai for the confidence they have reposed in me.

In providing references, I have not merely confined myself to those source books which the late Professor might have consulted at the time of writing his book but have also referred to subsequent publications. I have also given detailed information in the footnotes on some works, not mentioned by the author, which had subsequently been decided upon as the creations of Jaina authors. At the instance of Dr. Upadhye, I have also provided, as far as possible, exhaustive lists of different publications and editions with regard to each of the works discussed by Prof Chakravarti.

An important feature of this second edition is the inclusion of the texts of Tamil Jaina inscriptions. All of them are already published in different publications and are brought together here for the first time. These epigraphs are not only an index to the antiquity and

popularity of Jainism in the Tamil country but also contain many words and expressions of lexical interest. justifying the claim of scholars that Jainism has made distinct contributions to the growth of Tamil language and literature

I record my sincere thanks to the authorities of the Bhāratiya Jñānapīṭha, especially to its Secretary. Shri L C Jain but for whose personal interest this book would not have seen light so early as this I also thank my friend Shri M D Sampath of the Institute of Kannada Studies, Mysore University, Mysore who has rendered me considerable help in correcting the proofs My thanks are due to the Partners, Vidyāsāgar Printing and Publishing House, Mysore for their neat execution of the printing work

In conclusion, I would like to add my voice to the hope expressed in the General Editorial that this revised edition of Prof Chakravarti's 'Jaina Literature in Tamil' would prove 'a substantial aid for further studies in Tamil literature'

Mysore
13-11-1974

K V RAMISH

PREFACE

(First edition)

Jaina authors have made remarkable contributions to the various domains of Indian literature in Sanskrit, Prākṛit and other languages. The classical dignity and literary refinement which Tamil and Kannaḍa languages have reached are entirely due to the pioneer work of Jaina authors in the field. Jainism being a religion of pre-eminently humanitarian values, these authors have left behind a noble heritage for the benefit of the society through their literary productions.

In the following pages a modest attempt has been made to take a survey of Jaina contributions to Tamil literature. Prof. A. Chakravarti is a great Tamil scholar, and there could not have been a better choice for this undertaking. This survey, we are sure, would be quite useful for preparing a systematic history of Tamil literature on the one hand and for a comparative study of Jaina literature in different languages on the other.

It was very kind of Prof. Chakravarti to have allowed the Editors to publish this excellent essay in the Jaina Antiquary, for this they are highly thankful to him. It is their earnest desire to publish similar monographs in English on the Jaina contributions to Sanskrit, Prākṛit, Kannaḍa, Telugu, Hindi and Gujarati literatures with the co-operation of different specialists.

Thanks are due to Dr. Raghavan, Madras University, who kindly added diacritical points on Tamil words in the press-copy. The Table of contents and Index are added by Dr. A. N. Upadhye, hoping that they would heighten the referential value of the book.

Prof. A. Chakravarti Nayanar

A Biography

The late lamented Prof Chakravarti was born in the year 1880. After passing his M A with distinction from the Christian College, Madras in 1905, he saw service for a year or two, first as teacher in the Wesley Girls' School and then as a clerk in the Accountant General's Office, Madras. He entered the academic field in 1906 when he was appointed Assistant Professor of Philosophy in the Presidency College, Madras. He became Professor in 1917 and in the course of over three decades of useful academic career he served with distinction in the Government Colleges at Rajahmundry, Madras and Kumbakonam before finally retiring from active service as Principal in 1938. In the same year the title of Rao Bahadur was conferred upon him in recognition of the meritorious service rendered by him in the fields of learning, research and education.

A pious Jaina *śrāvaka* and a deep scholar of Jainism, Prof Chakravarti was also well-versed in the various schools of western philosophy and brought his wide learning and erudition to bear upon his studies of Jaina Philosophy. His introduction to the *Pañcāstikāya* (Aīrah, 1920) is a valuable exposition of Jaina metaphysics and ontology. In 1937 he delivered Principal Miller Lectures which are published under the title 'Humanism and Indian Thought'.

The late Prof Chakravarti has edited a number of Tamil works by Jaina authors with their commentaries and, in some cases, with his learned exposition in English. For instance, Neelakesi, the text, and the commentary of Samaya Divākara Muni, along with his elaborate introduction in English, were published in 1936 (Madras), his edition of Tirukkuraḷ by Tēvar, along with the Tamil commentary by Kavirāja Panditar, has been published by the Bhāratīya Jñāna Pītha as No. 1 in their Tamil series, with an English

introduction (Madras, 1949) Professor Chakravarti has also edited the Tirukkural with English translation and commentary and an exhaustive introduction which has been hailed as 'an indispensable aid to the study of Tirukkural' He has also edited the *Mērumandūpurāṇam* in Tamil His 'Religion of Ahimsā', a learned exposition in English of some aspects of Jainism, is published by Shri Ratanchand Hirachand (Bombay 1957).

He has written a commentary in English on the *Samayasāra* of Kundakunda (Bhāratiya Jñānapīṭha, 1971) Based mainly on the Sanskrit commentary of Amṛtacandra, his exposition and his evaluation of the contents of *Samayasāra* have rendered the principles of Kundakunda intelligible to the modern world

Besides contributing an elaborate and scholarly essay on Jainism in the prestigious publication 'Cultural Heritage of India', Prof Chakravarti has contributed a number of essays and articles on Jainism, *Ahimsā* and contemporary thought to various other publications such as Philosophy of the East and West, Jaina Gazette, Aryan Path and Tamil Academy Some of his papers are reprinted in the 'Yesterday and To-day' Madras, 1946 He was a member of a number of Associations and Institutions in Madras

Prof Chakravarti's abiding interest in Jaina Tamil literature prompted him to write 'Jaina Literature in Tamil' (Arrah, 1941), which highlights in a lucid way the noteworthy contributions made by Jaina authors to Tamil literature Through the generous patronage of the Bhāratiya Jñānapīṭha, of which Prof Chakravarti was a wellwisher, this work is now being reprinted with the addition of useful references, index, an appendix of Tamil Jaina epigraphs and an Introduction It is hoped that the present edition will serve the purpose of introducing to the world of scholars and rousing their interest in Tamil works on different subjects by Jaina authors of yore so that the pioneering work done by the late Professor will pave the way for further research and studies on Jainism in the Tamil country

JAINA LITERATURE IN TAMIL

A casual perusal of Tamil Literature will reveal the fact that, from the earliest times, it was influenced by Jaina culture and religion. It is a well-known fact that Jainism was a religion originated in Northern India and thus must be associated with Āryan culture. When the Jains migrated to the South and how they came in contact with the original Tamilians are problems which still remain obscure. But some light may be thrown on these problems if we turn our attention to the fact that even from the earliest times of Āryan settlement in the Indus valley, there was a section among the Āryans which was opposed to the religion of sacrifice and which was standing by the doctrine of *ahimsā*. Even in the *Ṛgveda* Hymns we have evidence to substantiate this proposition. The story¹ of Sunahṣēpha, a Brahmin youth, who was released by Viśvāmitra from being sacrificed is an important fact. The conflict between the *Rājasi* Viśvāmitra and Vaśiṣṭha² probably represents the start-

1 *Ṛgveda Saṃhitā*, I-24-12/13, V-2-7, For an English rendering, see R T H Griffith *The Hymns of the R̥gveda*, Vol I (1920), pp 31-32, 467, See also, *Vedic Index*, Vol II (1912), pp 311, 385-86, Winternitz *A History of Indian Literature*, Vol I (1927), pp 213-16, P V Kane *History of Dharmasāstra*, Vol II (1941), p 35, *The Vedic Age* (1951), p 285

2 Muir *Original Sanskrit Texts*, part I, pp 75 ff, *Vedic Index*, Vol II, pp 274-77, Weber *The History of Indian Literature* (1914), pp 37-38, *The Cambridge History of India*, Vol I *Ancient* (Contd.)

ing point of a great conflict between the school of sacrificial ritualism led by *brāhmaṇa* Ṛṣis and the anti-sacrificial doctrine of *ahimsā* led by the *kṣatriya* heroes. Even in the *Rgveda Saṃhitā* we have references to Rṣabha,¹ Ariṣṭanēmi², the former the first of the Jaina Tīrthaṅkaras and the latter the 22nd Tīrthaṅkara, a cousin of Śrī Kṛṣṇa.

When we leave the period of the *Saṃhitās* and enter the second period known as the period of the *Brāhmanas*, we come across some interesting facts relating to this cleavage among the Āryans. About this time the Āryans migrated towards the Gangetic valley, and they built kingdoms and settled down in the countries of Kāśī, Kōsala, Vidēha and Magadha³. Āryans living in these countries were generally designated as the Eastern Āryans (*pīācva*) as distinguished from the Western Āryans living in the Kuru Pāñcāla countries of the Indus valley. The latter looked down upon the Eastern Āryans as distinctly inferior to themselves in as much as they lost the orthodoxy

India (1922) pp 82-83, Winternitz *op cit*, pp 402-03, V Rangachari, *Pre-Muslman India*, Vol II, *Vedic India*, Part I (1927) pp 191-95, *The Vedic Age*, p 245

¹ *Rgveda Saṃhitā*, VI-16-47 VI-28-8, X-91-14, X-166-1, See *Vedic Index*, Vol I (1912) p 115, wherein it is stated that the word Rṣabha, occurring in the *Rgveda* is the common name of the bull.

² *Rgveda Saṃhitā* I-89-6, I-180-10, III-53-17, X-178-1

³ *The Cambridge History of India*, Vol I *Ancient India* p 117, *The Vedic Age*, p 255

associated with the Kuru Pāṇcāla Āryans¹ The Orientalists suggest² that the Eastern Āryans in the Gangetic valley probably represent an earlier wave of invaders who were pushed towards the east by the later invading hordes who settled down in the Indus valley It is necessary to hold some such view in order to explain certain fundamental differences between the sections The *Bṛāhmaṇa* literature distinctly reveals the existence of political and cultural differences between the two groups of Āryans³ On several occasions, armies were led to the eastern country against the Eastern Āryans. But there are two or three important facts mentioned in the *Bṛāhmaṇa* literature which constitute interesting evidence as to the difference of culture In the *Śatapatha Brāhmaṇa* the orthodox *brāhmanas* of the Kuru Pāṇcāla countries are warned about their treatment in the eastern countries of Kāśī, Kōśala, Vidēha and Magadha⁴ It is mentioned there

1 *The Cambridge History of India*, Vol I, *Ancient India*, pp 123-24

2 *Vedic Index*, Vol I, pp 168-69, *The Cambridge History of India*, Vol I, *Ancient India*, p 123, V Rangacharya *op cit*, pp 349-50

3 *The Vedic Age*, p 255

4 I am not aware of any such specific injunction in the *Śatapatha Brāhmaṇa* However, *Baudhāyana Dharmasāstra*, *Mitākṣarā*, the commentary on *Yājñavalkya-smṛiti* and *Āditya Parāṇa* speak of countries outside Āryāvarta, among them Kalinga, in the east, as unfit for *Brāhmanas* See P V Kane *History of Dharmasāstra*, Vol II, part I, pp 16 and notes and 18 and note, *The Mahābhāṣya* (Bombay), Vol II (1906), pp 119-20, III-2-115 See J N Samaddar *The Glories of Magadhā* (II edn, 1927), pp 6 ff

that it is not safe for the *brāhmaṇas* of the Kuru Pāñcāla countries to go to these countries of the east 'because Āryans in these countries have forgotten their *dharma*s of Vedic ritualism, not merely that they have given up the sacrifice but they have started a new *dharma* according to which non-sacrificing is itself real *dharma*. What kind of respect can you expect from such a lot of heterodox Āryans who have lost reverence to *dharma*? Not merely this, they have also lost touch with the language of the *Vēdas*. They cannot pronounce Sanskrit words with accuracy. For example, wherever *ra* occurs in Sanskrit words they can pronounce only *la*¹.

Again, in these eastern countries, *kṣatriyas* have attained social supremacy in as much they claim to be higher than the *brāhmaṇas*.² Consistent with the social aggrandisement, the eastern Āryans led by the *kṣatriyas* maintain³ that *Rājasūya-yāga* is the highest type of sacrifice as against the *Vājapēya* sacrifice which is the highest according to the orthodox Kuru Pāñcālas. These are some of the reasons given why orthodox Kuru Pāñcāla *brāhmaṇas* should avoid travelling in the eastern countries

1 *Śatapatha Brāhmaṇa*, III-2-1-23 and 24. However, while writing on Jainism elsewhere, the author attributes (*The Cultural Heritage of India*, Calcutta, p 187) this statement on the language inferiority of the easterners to the *Vājasaneyi Saṃhitā*

2 *Vedic Index*, Vol I, p 204, note 11.

3 *Ibid*. Vol. II, p 281.

Again from an evidence in the *Pañcaviṃśa Brāhmaṇa*¹ it may be inferred that on certain periods anti-ritualistic sections among the Āryans were more dominant and thus preached against Indra worship which did involve sacrifice. The persons who preached against Indra worship and anti-sacrificial ritualism are described as *yatis* with clean-shaven heads. When Indra worship was revived once again by a powerful king, under the influence of the orthodox section, the revivalism led to the destruction of these *yatis* whose heads were cut off and cast to the wolves. These facts given from non-Jaina literature are of great value in as much as they give us an inkling as to the antiquity of the religion of *ahiṃsā*.

Now turn to the Jaina literature. What do you find there? Of the 24 Jaina Tirthaṅkaras beginning with Ṛṣabha and ending with Mahāvīra, all are from the *kṣatriya* clan. It is said that Lord Ṛṣabha, the first of the Tirthaṅkaras, was the first to preach the doctrine of *ahiṃsā* and turn the attention of the thinkers to the realisation of Self or *ātman* by the path of *tapas* or *yōga*. Most of these Jaina leaders of religion are associated with eastern countries; Ṛṣabha from Ayōdhyā and Mahāvīra from Magadha and of the intervening 22 mostly from countries generally grouped

1 *Pañcaviṃśa Brāhmaṇa*, 8-1-4, 13-8-17, 14-11-28, Muir *op. cit*, Vol IV, pp 491-93, P V Kane *op cit*, Vol II, part I, pp 418-19.

as Eastern Āryan countries.¹ The language in which the Jainas preached their message was not Sanskrit, but a dialect of Sanskrit in the form of Māgadhi Prākṛit. The early sacred literature of the Jainas is mostly in Prākṛit language evidently a spoken language of the masses in those days.² This liberal section of the Āryans evidently adopted this spoken language for the purpose of preaching to the masses their religious doctrine of *ahiṃsā*.

When we come down to the period of the *Upaniṣads* we see again the clash between the two different cultures: the sacrificial ritualism of the Kuru Pāṇcālas and the *ātma-vidyā* of the Eastern Āryans.³ The Upaniṣadic doctrine of *ātma-vidyā* is associated mainly with *ksatriya* heroes, and scholars from the Kuru Pāṇcāla countries are seen at the courts of these eastern kings,⁴ waiting for the purpose of being initiated into the new wisdom of *ātma-vidyā*. The Upaniṣadic world represents a stage at which these two sections were attempting to come to an understanding and compromise.

1 Jaini *Outlines of Jainism* (1940), Table opp p 6. V Rangacharya (*op cit.* pp 348-49) holds that Buddhism and Jainism were movements organised by the eastern *Kṣatriyas*.

2 Winternitz *op cit.* Vol II (1933), p 427.

3 Winternitz *op cit.* Vol I (1927), pp 227-32. See *Vedic Index* Vol I, p 272 where it is argued that 'the home of the philosophy of the *Upaniṣads* was in the Kuru Pāṇcāla country rather than in the east' but see below, p 7, note 1.

4 Macdonell *A History of Sanskrit Literature* (1925) pp 213-14.

King Janaka represents such a spirit of compromise and Yājñavalkya, an eastern Āryan scholar,¹ probably represents the force that effected the compromise and adjustment. The old sacrificial ritualism, instead of being discarded altogether, is retained as an inferior culture side by side with the new wisdom of *ātmaśāstra* which is recognised as distinctly higher. Such a compromise, no doubt, was a victory to the orthodox section of the Āryans. But such a compromise must have been unacceptable to the members of the liberal school who must have stood aloof, that such was the fact is evidenced by a small instance mentioned in the *Jaina Rāmāyana*. When there was a talk of Rāma's marriage mooted in Daśaratha's court one of the ministers suggested that Janaka's daughter Sītā would be the proper bride. But it was seriously objected to by many ministers who pointed out that Janaka was no more the follower of the doctrine of *ahimsā* in as much as he went back to the opposite camp. But it was finally decided that, from the political and military point of view, the alliance would be desirable in spite of this religious difference. This fact clearly suggests that Janaka was considered

1 The authors of the *Vedic Index* (Vol II, p 190) hold that the suggestion that Yājñavalkya was an eastern Āryan is not wholly acceptable. However, Macdonell, one of the authors of the *Vedic Index*, says in his *History of Sanskrit Literature* (1925) that certain passages of the *Śatapatha Brāhmaṇa* 'render it highly probable that Yājñavalkya was a native of Vīdōha', which is an eastern country.

as one of the liberal Āryans till he changed side. It would not be far wrong to suggest that the Eastern Āryans who were opposed to the sacrificial ritualism and who were led by the *kṣatriya* heroes were believers in *ahiṃsā* doctrines and as such the forefathers of the Jainas. This liberal school created out of itself, about the time of Mahāvīra, another radical school led by another *kṣatriya* hero in the person of Gautama Śākya-muni, the founder of Buddhism. In the life of Gautama Buddha the Śākya clan to which he belongs is traced¹ to the Ikṣvāku dynasty which played a very important part in shaping the culture of ancient India. But even in Purāṇic Hinduism the services of the *kṣatriya* heroes are recognised in as much as they are elevated as *avatāras* of Viṣṇu for whom temples are raised and worship is conducted. It is strange that this doctrine of *ahiṃsā* should be preached by *kṣatriya* heroes who were generally associated with military exploits and who went about with bow and arrow.

How *ahiṃsā* came to be associated with them remains a mystery. But the fact that they were the founders of the doctrine of *ahiṃsā* is a fact which cannot be doubted. That these *kṣatriya* leaders, wher-

1 For a detailed discussion of the sources which trace the origin of the Śākya clan to the Ikṣvākus see B. C. Law : *Some Kṣatriya Tribes of Ancient India* (1924), pp. 162 ff. Also see *Samangalavilāsinī* part I pp. 258-60. *Mahāvamsa* (Ed. Geiger) Chapter II, verses 1-24. *Viṣṇu Purāṇa* (Ed. Wilson), Vol. IV, Chapter XXII pp. 167-72. *Mahāvastu* (Ed. Senart) Vol. I pp. 348-52.

ever they went, carried with them their fundamental doctrine of *ahiṃsā*, preached against animal sacrifice and promulgated vegetarianism are facts which every student of Indian History ought to acknowledge. In the drama *Uttararāmacarita* by Bhavabhūti this fact is well borne out in one of the scenes laid in Vālmīki's *āśrama*. Both Janaka and Vasiṣṭha visit the *āśrama* as guests. When Janaka is entertained as guest he is given pure vegetarian food and the *āśrama* is cleaned and kept pure. But on the day when Vasiṣṭha visits the *āśrama*, a fat calf is killed in honour of his visit. One of the disciples of the *āśrama* cynically asks a co-disciple of his whether any tiger had visited the *āśrama*, and the other rebukes him for his disrespectful references to Vasiṣṭha. The former apologises and explains himself by saying that, 'because a fat calf did disappear, I had to infer that some carnivorous animal like tiger must have entered the *āśrama*,' over which the former offers the explanation that the *Rājasi* being a strict vegetarian must be entertained accordingly, whereas Vasiṣṭha not being a strict vegetarian was entertained to suit his taste¹. These facts clearly indicate the significance and potency of the *ahiṃsā* doctrine, and it is well reflected in Tamil literature after the migration of the Jainas to the south and due to their participation in the creation of Tamil literature. The early Jainas should have adopted the propaganda work of their

¹ Bhavabhūti's *Uttararāmacaritam* (Ed M R Kale, 1934, pp 99-103), Act iv, dialogue between Sandhyātaki and Dāṇḍāyana

religion and hence they freely mixed with the aboriginal people of the land. This is again borne out by the fact of their friendly relations with the aboriginal people. The people of the land against whom the Āryans had to fight their way were called Dasyus, who, though described in uncomplementary terms elsewhere, are all described with a certain amount of respect in Jaina literature. To give one single illustration the monkeys and Rākṣasas who figure in Vālmiki's *Rāmāyaṇa* are all described as *Vidyādhara*s in the Jaina *Rāmāyaṇa*.¹ It is also clear from the Jaina literature that *kṣatriya* heroes belonging to the Āryan clan freely married the princesses from the *Vidyādhara* clan. Such a matrimonial alliance, most probably contracted for military and political reasons, must have paved the way for the introduction of the *ahiṃsā* doctrine among the original inhabitants of the land. Some such reason must be assumed as the cause for the migration of the people from the north to the Tamiḷ country and for introducing their culture, based upon *ahiṃsā*. The orthodox school of the Āryans must have appeared in the field of the Tamiḷ country much later as is quite clear from the fact of later Hindu revivalism which led to the downfall of Jaina supremacy in the South.

The migration of the Jainas to South India is generally supposed² to be at the time of Bhadrabāhu,

1 Winternitz *op cit.* Vol II (1933) p 491

2 The Bhadrabāhu-Candragupia tradition is of a fairly ancient origin. The *Bṛhatkathāśāloka* of Hariṣeṇa, a Sanskrit work of the 10th century, the *Bhadrabāhucarita* of Ratnanandi,
(Contd.)

the *guru* of Candragupta Maurya. That at the approach of a terrible famine of twelve years in the North, Bhadrabāhu led a whole Jama *Sangha* towards the Deccan, that he was followed by his disciple Candragupta who abdicated his throne in favour of his son and that they came and settled for sometime in the Mysore region that [Bhadrabāhu and Candragupta lost their lives on Candragiri at Śravaṇa Beḷagoḷa and the rest migrated to the Tamil country are facts generally accepted by oriental scholars¹. But, as I mentioned elsewhere, this could not be taken as the first approach of the Jainas towards the South. That the migration to the South must have been conducted with a hope of

another Sanskrit work of the 15th century, the *Munisamśābhyaudaya* of Cidānandakavi, a Kannada work of the 17th century and the *Rājavalīkathē* of Dēvacandra, another Kannada work of the 19th century contain variant versions of this tradition. Some inscriptions in Śravaṇabeḷagoḷa (Hassan District Karnataka State), ranging in date from the 7th to the 15th centuries A D (*Ep. Carn.*, Vol II, Nos. 1, 31, 67, 166 and 258) and two 10th century inscriptions from the vicinity of Śrīrangapatna (*Ep. Carn.*, Vol III, Sr. 147-48) contain references either to the migration of Bhadrabāhu to the South or to him and Candragupta as master and disciple.

1 B. L. Rice *Mysore and Coorg from the Inscriptions* (1909), pp. 3-9, R. Narasimhacharya *Ep. Carn.* Vol II (1923), p. 9, M. S. Ramaswami Ayyangar *Studies in South Indian Jainism* (1922), part I, *South Indian Jainism*, pp. 19-24, P. B. Desai *Jainism in South India* (1957), pp. 26-27. However, see *Ind. Ant.*, Vol XXI, pp. 156 ff and *The History and Culture of the Indian People*, Vol II, *The Age of Imperial Unity* (1951) where this tradition is held to be unacceptable.

hearty welcome from a friendly race for thousands of monks is the only reasonable suggestion. It is clear from the Hāthīgumphā inscription¹ of Khāravēla that the Pāṇḍyan king sent shiploads of presents to King Khāravēla at the time of the latter's *īṣyābhīṣeka*². That Khāravēla was an important Jaina emperor³ and that the Pāṇḍyan king was also the follower of the same religion⁴ are facts independently borne out by the inscription and Tamil literature. In connection with the Tamil work called *Nālaḍiyār*, it is said⁵ that eight thousand Jaina monks who came and settled in the Pāṇḍyan country on account of the famine in the north wanted to go back to their country, which the Pāṇḍyan prince did not like. Hence they all left in a body the Pāṇḍyan capital, one night, each recording a stanza on a palm leaf which was left behind. The collection of these individual stanzas constitutes a book

1 *Ep. Ind.*, Vol XX, pp 71-89

2 The relevant part of the text (p. 80, text line 13) says that Khāravēla caused horses, elephants, jewels and rubies as well as numerous pearls in hundreds to be brought from the Pāṇḍya king. There is no reference to Khāravēla's coronation and to 'ship loads' in that context.

3 *The Cambridge History of India*. Vol I, *Ancient India* (1922), pp 64, 166, 223, P. B. Desai *op cit.*, p 17.

4 Khāravēla's inscription does not say that the Pāṇḍya ruler was a Jaina by faith. Nor is it possible to deduce from available Tamil literature that the Pāṇḍya contemporary of Khāravēla was a Jaina.

5 *The Nālaḍiyār or The Four Hundred Quatrains in Tamil* (Ed. G. U. Pope, 1893), General Introduction, pp viii-ix.

called *Nālaḍiyāi*, and this tradition is generally accepted in the south both among the Jainas and the non-Jainas. This fact also supports the view that even before the migration of Bhadrabāhu there must have been Jaina princes in the Tamil land. This naturally creates a problem as to the exact period of the migration of the Jainas to the Tamil land and what occasioned this. But it is enough for our purpose if we maintain that the introduction of Jainism in the south must be somewhere prior to the 4th century B.C.¹ This view is in conformity with the conclusions obtained by the Tamil scholars after careful research. Mr. Sivaraja Pillai in his *Chronology of the Early Tamils* writes² about the early Tamilians. "Before their contact with the Āryans, Dravidians, as I have elsewhere pointed out, were mainly engaged in building up material civilisation and securing for themselves the many amenities of life, individual and communal. Naturally, therefore, their lives took on a secular colour and came to be reflected as such in the literature of that period. The impulse of religion, which came to possess them at a later period, was then absent. And when the first infiltration of the Āryans began, the Jains and Buddhists

1 P. T. Srinivasa Iyengar *History of the Tamils* (1929) p. 246, P. B. Desai *op. cit.*, pp. 25-26, M. S. Venkataswamy *Śamanam Tamizum* (1959), pp. 36-40.

2 K. N. Sivaraja Pillai *Chronology of the Early Tamils* (1932), pp. 15-19.

seem to have been the earlier batch, all facts and traditions considered. These heretical sects finding in the Tamil land no Brahmanic religion on any scale to oppose had to contend themselves with the composition of works mostly ethical and literary. The Tamils too seem to have taken themselves readily to this impulse which ran in the direction of their national bent, and the second period accordingly was throughout ethical and literary in substance and tone and seems to have been ushered in by the writing of such works as the *Kural*, *Tolkappiyam*, etc. The Hindu Āryans were the last to come, and with their arrival was opened quite a new channel of national activity into which the whole of Dravidian life and thought have flowed since."

We cannot talk of Tamil literature without reference to what is known as the 3 *Saṅgams*. Tamil literature, especially the latter one, refers to the 3 *Saṅgams* or Academies under whose guidance Tamil literature was cultivated.¹ The story of the *Saṅgam* is shrouded in a good deal of mythology. In the earlier works supposed to be *Saṅgam* literature the several collections such as the 8 collections, the 10 idylls etc., there is no reference to *Saṅgam* literature.² The modern oriental scholars rightly conclude that the

1 V R Ramachandra Dikshitar *Studies in Tamil Literature and History* (1930) pp 15-19 K N Sivaraja Pillai *op cit* pp 19-23. U V. Swaminatha Iyer *Saṅgattamiḷum Pirakāḷattamiḷum* (1934) pp 18-23 M Rajamani Aḷḷanar *Tamiḷ-ṇeḷi Ilakkaiya Varalāḷu* (1963) pp 35-42

2 K N Sivaraja Pillai *op. cit* pp 25

whole tradition is fictitious and was created by some fertile imagination¹ The same author Mr Sivaraja Pillai, referred to above, after an elaborate discussion about the *Sangam* tradition, writes thus²—

“Reasons so many and substantial as these should lead any fair-minded scholar to reject the Saṅgam tradition as entirely apocryphal and not deserving of any serious historical consideration It will, however, furnish a chapter in the study of myths and the psychological tendencies of the age in which it arose Though worthless as testifying to any objective facts of Tamil history, the tradition itself claims our notice as a phenomenon of a certain type at a particular period of a nation’s thought I strongly suspect whether the eighth century tradition is not after all a faint reflex of the earlier Saṅgam movement of the Jains We have testimony to the fact that one Vajranandi a Jain Grammarian and Scholar and the pupil of Dēvanandi Pūjyapāda, an accomplished Jaina Sanskrit Grammarian, in the Kanarese country, of the sixth century A D, and the author of a grammatical treatise, ‘Jainēndra’, one of the eight principal authorities on Sanskrit Grammar, went over to Madurā with the object of founding a Saṅgam there Of course, that ‘Sangam’ could not have been anything else than a college of Jain ascetics and scholars engaged in a religious propaganda of their own This movement

1 See M S Ramaswami Ayyangar *op cit*, pp 161-66, App c *The so-called Sangam Age*

2 K N Sivaraja Pillai *op cit* pp 26-27

must have first brought in the idea of a Saṅgam to the Tamil country. It is more than likely that, following closely the persecution of the Jains ruthlessly carried out in the 7th century A. D., the orthodox Hindu party must have tried to put their own house in order and resorted to the creation of Saṅgams with divinity too playing a part therein, for the purpose of adding to the authority and dignity of their literature. It was the sacerdotal 'Saṅgam' of the early Jains that most probably supplied the orthodox party with a clue for the story of a literary Saṅgam of their own on that model. The very name 'Sangam', unknown to the early Tamils, proclaims its late origin and to attempt to foisting the idea it signified on the so-called Saṅgam literature as its inspiring cause is little short of perpetrating a glaring and absurd anachronism."

The only thing that I want to add to this is the existence of the *Drāviḍa Saṅgha*, otherwise known as *Mūla Saṅgha*, about the first century B C at the southern Pāṭalīputra, identified with modern Tiruppāppuliyūr, a suburb of Cuddalore.¹ This *Drāviḍa Saṅgha*

1 See *Ep Ind*, Vol XIV (1917-18), p 334, P B Desai (*op cit*, pp 48-49) says "Pāṭalīputra in the South Arcot Dt was another center of Jaina preceptors. The Digambara Jaina work named *Lōkavibhāga* which was rendered into Sanskrit by Śiṃhasūri contains a reference to the effect that it was written (possibly in Prakṛit) by Munī Sarvaṇandī in Śāla 380 or A D 458 at a place called Pāṭalīkā in Pāṇa Rāṣṭra. This Pāṭalīkā has been identified with Pāṭalīputra, Pāṇīppuliyūr or Tiruppāppuliyūr a suburb of Cuddalore in South Arcot Dt. It is believed that there existed the Drāviḍa Saṅgha in this place about the 1st century B C."

was presided over by Śrī Kundakundācārya, a great Jaina teacher who is held in high veneration by the Jainas all over India. The attempt by Vajranandi to revive the Tamil *Sangam* in Tamil Nāḍu¹ implies rather the downfall of the earlier *Mūla Sangha* associated with Śrī Kundakundācārya. This fact is mentioned merely for the information of research students who may be interested in the chronology of the Jaina influence in the Tamil land. One rather interesting fact which deserves to be mentioned, in this connection, is the reference to the Prākṛta language and its prevalence in all countries. The collection of *sūtras* supposed to be the remnants of the great grammatical

¹ Dēvasēna, in his *Darsanasāra*, written in 853 A D, says that Vajranandi, the pupil of Śrī Pūjyapāda, founded the Drāviḍa *Sangha* in Mathurā in the South in V E 525 = 468-69 A D —

Siri-Pūjyapāda-sīso Dāvida-Samghassa-kārago duttho !
nāmena Vajjanamdī pāhuda-vedī mahāsatto !
pamca-sae chaliṇṇe Vikkamarāyassa marana-pattassa !
dakkhina-Mahurā-jādo Dāvida-samgho mahāmoho !

(See *JBBAS*, Vol XVII, part I, No xlv, p 74, P T Srinivasa Iyengar *op cit*, p 247)

It has been suggested elsewhere [T V Sadasiva Pandarattar *A History of Tamil Literature* (250-600 A D), 1957 (Tamil, pp 26-27)] that three works, *Nariviruttam*, *Eliviruttam* and *Kiṇiviruttam*, the first one mentioned by the Śaiva saint-poet Tirunāṇvukkarasu and the next two mentioned by his contemporary, Tirujāna-Sambandar, may be assigned to about the 5th century A D, and that they were, in all probability written by Jaina authors who belonged to the Jaina *Sangha* established at Madurai by Vajranandi.

work of Agastya contains a section on northern languages, the Sanskritic languages. Here, after referring to Sanskrit and Apabhramśa, it speaks of 'Pāhatam' as a language used by all the countries.¹ On a former occasion we had to refer² to the fact of Prākṛta being specially associated with the Jaina leaders of thought in the North. A reference to this in the Tamiḷ grammar as a language spoken all over the land is a very significant fact in as much as it would imply the early introduction of Prākṛta literature and the migration of Prākṛta-speaking people into the Tamiḷ land. Another relevant fact is the description of *vaḍakkiruttal* or *sallēkhanā* found in some of the so-called *Sangam* collections.³ This *vaḍakkiruttal* is said to be practised by some kings who were followed by their friends. An important religious practice associated with the Jains is known as *sallēkhanā*. When a person, suffering from illness or otherwise, realises that death is at hand and that it is no use to waste time in drugging the body he resolves to spend the rest of his life in meditation and prayer. He no more accepts food or medicine till the end of life. This practice is called *sallēkhanā* and a reference to this is found in the earliest Tamiḷ collections where it is spoken of as *vaḍakku uttal*.

1 *Sentamiḷ* (Madurai), Vol VIII (1909-10), p 471, *Pēragattiyūm*, *Vadapadappadalam*. *Pāhatam* is described therein as 'cila nātṭiḷuṇ ṇahadu', i.e. 'current in all countries'.

2 *The Cultural Heritage of India* (Ramaṭishna centenary Memorial Volume), Vol I, p 137.

3 *Puṇanṇēṇṇu* (Ed. by U V Swaminatha Iyer 1894), *Puṇam* 65-66, 191, 214, 218-20, 223, 236, *Śirupaṇcamūlam*, 73.

There is some doubt as to the derivation of this word, though the significance is quite clear.¹ All these facts taken together constrain us to believe that we have traces of Jaina influence discernible even in the earliest Tamil literature extant, not to speak of the Jaina contributions to the literature with which we are directly concerned

1. *Tolkāppiyam*²—This authoritative work on Tamil grammar is supposed to be written by a Jaina

1 M S Venkataswamy (*op cit*, p 182) is of the opinion that *ṣadakkiruttal* is merely the Tamil equivalent of *sallākhana*. According to him the term originated from the fact that, since all the Tīrthaṅkaras ended their worldly existence in the north, the Jains, at the time of observing *sallākhana*, faced the holy north and hence the term *ṣadakkiruttal* (*ṣadaku*= north, *iruttal*= seated or lying). Also see N Subramanian *Pre-Pallavan Tamil Index* (1969), p 729 "*Vadakkiruttal* The penance of starving facing the north and self-immolation by slow starvation"

2 The following are some of the editions, either in full or in part, of *Tolkāppiyam* and research treatises on that work -

(i) *Colladikāram* with Naccinārkkinīyar's commentary—Ed by C V Damodaran Pillai, Nandana (1892),

(ii) *Tolkāppiyam* with Naccinārkkinīyar's commentary—Ed by S Bavanandam Pillai, Vols I and II (1916) and Vols III and IV (1917),

(iii) *Eṣuttadikāram* with Naccinārkkinīyar's commentary—Ed by T Kanakasundaram Pillai, 2nd Edn (1933),

(iv) *Eṣuttadikāram* and *Colladikāram*—Ed by Namachivaya Mudaliar (1922),

(v) *Poruṣadikāram*—English translation by R Vasudeva Sarma (1933),

(Contd)

scholar The fact is disputed by some scholars and various views¹ are entertained as to the religion of the author We shall merely state some of the facts of internal evidence and leave it to the reader to judge for himself Though it is a work of grammar, it contains a mine of information about the social polity of the early Tamilians ; and research scholars are mainly dependent upon this work for information relating to the customs and manners of the early Tamilians. It has not been fully availed of by students of historical research It is supposed to be based on earlier works on grammar such as *Aindia* which probably refers to a system of Sanskrit grammar This is considered to be an authoritative work on grammar, and all later writers in Tamil language faithfully conform to the rules of diction enunciated therein The author of this work, *Tolkāppiyam*, was supposed to be a student

(vi) *Collaḍikāram* with Śēnāvaraiyar's commentary—Ed by Arumuga Navalar (1934),

(vii) *Eḷuttadikāraṇārāyccī* by V Venkatarajulu Reddiyar (1944),

(viii) *Collaḍikāram* with an English commentary by P S Subrahmanya Sastrī (Annamalai University Tamil Series, No 9, 1945),

(ix) *Poruḷaḍikāram* with Naccinārkaṇiyar's commentary—Ed by K Sundaramurti (1965)

1 See K Vellaiyarananar '*Tolkāppiyam*', pp 159-72 for the differing views of scholars on the religious leanings of the author of *Tolkāppiyam*

of Agastya, the mythical founder of Tamil literature¹. It contains a preface by a contemporary author, Panampāraṇār, who certifies that the *Amdiram-nīaiṇca Tolkāppiyam*, i.e., the *Tolkāppiyam* full of the *Amdia* grammar system, was read in the Pāṇḍyan assembly and approved by Adaṅkōṭṭāśāṇ². Dr Burnell maintains³ that the author of the *Tolkāppiyam* was a Buddhist or Jaina and that he is one of the unquestionably old Tamil authors. In the same preface of Panampāraṇār, Tolkāppiyar is referred to as the "great and famous *Paḍimaiyōṇ*".⁴ The word *Paḍimaiyōṇ* is explained by the commentator as one who performs *tapas*⁵. It is well known to students of Jaina literature that *Pratimā-yōga* is a Jaina technical term and some Jaina *yōgis* were spoken of as *Pradhāna-Yōgadhāris*. On this basis,

1 The prefatory verses of *Paṇṇirupadalam*, *Puṇḍarīkavēṇbāmālai* and *Agapporuḷ-viṣakkam* make this claim. For relevant quotations, see K. N. Sivaraja Pillai, *Agastya in the Tamil Land*, p. 47.

2 The relevant lines read

*nīlan- taru tiruviṇ-Pāṇḍiyaṇ avaiyattu aṇṇaṇṇai nāviṇ nāṇ-
maṇṇai muṇṇiya Adankōṭṭāśāṇku ariltapatterittu*

See, also, S. Vaiyapuri Pillai, *Tamil-ccudarmanigaḷ* (1949), p. 1.

3 *The Amdra System of Sanskrit Grammar* (1875).

4 '*Paḷ-pugaḷ-niṇṇitta Paḍimaiyōṇ*'.

5 The commentator Iḷampūraṇavaḍigaḷ explains *Paḍimaiyōṇ* as '*tavar-oḷukkattiṇṇaiy-udaiyōṇ*', i.e., 'he who observes the norms of *tapas*'. *Pratimā* is a Jaina technical term. It refers to the stages of religious life of a pious householder. There are eleven *Pratimās*.

scholars like S. Vaidya Pillai¹ infer that the author of *Tolkāppiyam* was a Jaina by religion. The same author strengthens his conclusion by quoting the *sūtras*² from *Tolkāppiyam* referring to the classification of *jīvas* according to the sense-organs possessed by the *jīvas*. In the section called *Marabiyal*, *Tolkāppiyam* speaks of *jīvas* with one sense, such as grass and trees, *jīvas* with two senses such as snails, *jīvas* with three senses such as ants, *jīvas* with four senses such as crabs and *jīvas* of five senses, such as higher animals and *jīvas* with six senses such as human beings. It is not necessary for me to point out and emphasise the fact that this forms a philosophical doctrine of Jaina thought. This classification of *jīvas* is found in all the important Jaina philosophical works both in Sanskrit and Tamil. Works, such as *Mērumandira-purāṇam* and *Nilakēṣi*, two of the important Jaina philosophical works, contain description³ of *jīvas* in this manner. It is but natural to conclude that this refers to the Jaina conception of life, and it goes without saying that the author was well-versed in Jaina philosophy. There is one other fact, not noticed by the research students, which must also be considered as an important evidence in favour of this conclusion.

1. *Sentamil*, Vol. XVIII (1919-20), p. 339, S. Vaidya Pillai *op cit*, pp. 7-11. Also see M. S. Ramaswami Ayyangar *op cit*, p. 39, footnote 3.

2. The *sūtras* quoted by Vaidya Pillai are *Marabiyal*, 27-33.

3. *Mērumandira Purāṇam*, *Vaccirāyudananuttam*, 10, 11, *Neelakeśi* (Ed. by A. Chakravarti, 1936), p. 139.

recognition of the basic work is distinctly a reference to *Sarvajña-Vitārṇa* as the fountain source of all knowledge. From all these it would be clear that the view that the author was a Jaina is more probable than the opposite view. The persons who tried to reject this suggestion have cited no serious argument in support of their view. One critic refers to the fact that such a classification of *pravas* as is contained in this work is also contained in an obscure *tantra* work. But the verses referred to are not fully quoted. Even granting for argument's sake that it is referred to in that *tantra* work, it will be of doubtful value as an

1 *Vīṇāṭy-nīṇṇi vīṇāṇṭyav-aṇṇiṇ Mūṇṇavaṇ kandaḍu mudanūl-aṇṇu* [Tolkappiyam, 649].

evidence. Here it is necessary to point out that this classification of *jīvas* based on sense-organs is not found in any of the other *darśanas* or systems of Indian thought. It is peculiar to Jaina philosophy and Jaina philosophy alone. We may leave further discussion of this point to other competent scholars interested in such research. It is enough for us to note, at this stage, that the composition of this work on grammar, one of the earliest Tamil works, was probably by a Jaina author who was equally well-versed in Sanskrit grammar and literature. As to the exact age at which it was composed there is a good deal of controversy,¹ and we need not enter into that discussion for the present.

This grammatical treatise consists of three great chapters *Eluttu*, *Ṣol* and *Poruḷ*—letters, words and meaning respectively. Each chapter consists of nine *Iyals* or sections. On the whole it contains 1612 *sūtras*. This forms the foundation of the later grammatical

1 V R Ramachandra Dikshitar *op cit*, pp 132-35. For a well documented and convincing argument for assigning *Tolkāppiyāṇār* to the 4th-5th century A D see S Vaiyapuri Pillai *Tamiḷ-cc idarmanigal* (1949), pp 27-39. In an equally painstaking dissertation K N Sivaraja Pillai arrives at the conclusion (*Chronology of the Early Tamils*, App XV, 258-65, *The Age of Tolkāppiyam*) that the author of that work could not have lived earlier than the 6th century A D. Among recent opinions expressed on the subject, that of M Rajamanickanar (*Tamiḷ-moḷi Ilakkuya Varalāgu*, 1963, p 84) would place *Tolkāppiyāṇār* in about 300 B C.

works in the Tamil language Unlike the Sanskrit grammar or *vyākaraṇa* which has the 1st and 2nd alone, this contains three chapters, the third being on *poṭu!* This 3rd chapter contains a lot of extra-grammatical matter dealing with love and war, and thus offers many useful suggestions for reconstructing the history of the early Dravidians

It is said that there are five commentaries on this treatise written by

1. ḷampūraṇar
2. Pērāśṁiyar
3. Sēnavaraiyar
4. Naccinārkkiniyar
5. Kallāḍar

The first is the oldest of the commentators and is generally referred to as 'The Commentator' by the later ones

This great work of Tamil grammar is assigned by tradition to the second *Saṅgam* period ¹ We know that all the existing Tamil works are generally assigned to the last and the third *Saṅgam* period Hence this *Tolkāppiyam* must be assumed to be anterior to practically the whole of the existing Tamil literature This would be a curious tradition to be accepted, for it is not likely that a work of grammar would precede all the other works in a particular language As a matter

¹ *ḷṭaiyanāragapporu!* with Nakkīraṇār's commentary (Ed by C V Damodaran Pillai, Vikāṭi), p 5

of fact, grammar is but a science of language codifying the literary usages and as such must presuppose the existence of a vast literature in that particular language. Even the Tamil grammarians have recognised this fact in as much as they speak of 'literature first and grammar second'. Hence if we are to accept the tradition that *Tolkāppiyam* belongs to the period of the middle *Saṅgam*, we have to assume a vast literature prior to that, now somehow lost completely. Such a supposition would not be altogether improbable, if we call to our mind the condition of the early Dravidian civilisation. About the time of Aśoka, the Tamil land consisted of three great kingdoms, Cēra, Cōḷa and Pāṇḍya. Aśoka does not refer to having subdued these kingdoms. They are mentioned in the list as friendly states around the Aśokan empire¹. That the Tamil land contained excellent harbours,² carried a flourishing sea-borne trade with the European nations around the Mediterranean basin,³ that the Tamil language contributed important words to foreign vocabulary⁴ and that Roman gold coins indicating contact with the Roman empire are found in various places in the Tamil country⁵ are all facts well known to students

1. Radhagovinda Basak *Aśokan Inscriptions* (1959), p. 5

2. P. T. Srinivasa Iyengar *op cit*, pp. 189, 293-300

3. P. T. Srinivasa Iyengar *Ibid*, pp. 36-43, 96-102, 129-34, 192-206, 301-21

4. Caldwell: *A Comparative Grammar of the Dravidian Languages* (1915), pp. 89-91, S. Vaiyapuri Pillai: *History of Tamil Language and Literature* (1956), pp. 8-10

5. *JRAS* 1904, pp. 623-34, *Ancient India* (Archaeological Survey of India, 1949), No. 2, pp. 118-19, 121

of history This, taken together with the recent explorations and discoveries in Mohenjodaro and Harappa, reveals a civilisation prior to that of the Āryans¹ and gives us an idea of the high state of civilisation that must have been attained by the early Dravidians For the present all these would remain in the field of speculation till we come across sufficient evidence to reconstruct this early Dravidian culture Since the extant Tamil literature is said mainly to belong to the 3rd *San̄gam* period, most of the works that we are going to consider must be assigned to this period. This would probably mean from 2nd century B C to the 7th century A D Since the institution of the *San̄gam* or Academy is taken to be a doubtful entity, the term *San̄gam* is merely used as a conventional term to indicate a certain period in the history of the Tamils

The classification of Tamil literature into three distinct periods, viz , natural, ethical and religious suggested by Mr. Sivaraja Pillai² may be taken as a convenient frame-work, since it broadly represents the historical developments of Tamil literature Some of the ethical works such as the *Kural* and *Nālaḍiyāi* are freely quoted in the later literature Hence it could not be altogether a mistake if we suppose that ethical literature seems to be earlier than the *kāvya* literature In this group of ethical literature, the influence of Jaina teachers is

1 There is no unanimity among scholars on whether the Indus Valley (Harappa and Mohenjodaro) Civilisation is pre-Āryan, Āryan or Dravidian

2 K N Sivaraja Pillai *op cit* , pp 8-10

prominently felt. The two great works *Kuṛaḷ* and *Nāḷadīyār*, were the work of Jaina teachers who settled down in the Tamil country.

*Kuṛaḷ*¹—The ethical work called *Kuṛaḷ* is a most

1 The following are the editions either in full or in part of *Tirukkūṛaḷ* -

(i) *Tirukkūṛaḷ* 11-20 *adikāraṁs*—Ed by U Pushparatha Chettiṃyar Madras, 1868.

(ii) *Tirukkūṛaḷ* text—Ed by U Pushparatha Chettiṃyar. Madras 1868.

(iii) *Tirukkūṛaḷ* with Śaravāṇapparamāḷaiyar's commentary—Ed by Karunananda Swamīgal and Kesava Mudaliyar, Madras 1869.

(iv) *Nūṛukūṛaḷ* (100 select *kūṛaḷs*)—Ed by H W. Lorry, Madras 1870 and 1876.

(v) *Tiruvallināriṇ Kuṛaḷ*, text and commentary—Ed by R. M. Babu, 1870

(vi) *Tirukkūṛaḷ* with *Paḍavurai*. 31-40 *adikāraṁs* with English translation 1873.

(vii) *Tirukkūṛaḷ*—Ed by Itta Kuppusami Nayudu, Madras 1873.

(viii) *Kuṛaḷ* (*Aṟattuppāl* and *Poruṣpāl*), text and commentary—Ed by E F Hobusch Tarangampadi, 1873.

(ix) *Tirukkūṛaḷ*, text and commentary—Ed by Veerasami Pillai, 1875;

(x) *Tirukkūṛaḷ* text and commentary—Ed by Ponnusami Mudaliyar. 1884.

(xi) *Tirukkūṛaḷ*—Ed by Subbaraya Chettiṃyar. Madras, 1885,

(xii) *Tirukkūṛaḷ* with Parimēlaḷagar's commentary—Ed by Murugesu Mudaliyar. Madras, 1885.

(xiii) *Tirukkūṛaḷ*, text—Ed by A Ramaswami. Madras. 1886,

(xiv) *The Sacred Kuṛaḷ*, text—Ed. with Translation by G U. Pope. London, 1886,

(Contd)

important work in Tamil literature, judged from its popularity among the Tamil speaking people. It is composed in the form of couplets known as *Kuṛal-veṇbā*, a metre peculiar to the Tamil literature. The term *kuṛal* means 'short' as opposed to the other type of *veṇbā* which is also a metre peculiar to the Tamil literature. The book derives its name *Kuṛal* from the metre employed in its composition. It is a work based on the doctrine of *ahimsā*, and throughout, you have the praising of this *ahimsā-dharma* and the criticism of views opposed to this. The work is considered so important by the Tamils that they use various names to designate this great work, such as *Uttaravēda*, *Tamīl-vēda*, 'divine scripture,' 'the great truth,' 'non-denominational *Vēda*' and so on. The work is claimed by

(xv) *Tirukkūṛal* with Parimēlaṭṭaṅgar's commentary—Ed by S P Rajaram, Madras, 1907,

(xvi) *The Kuṛal or The Maxims of Tiruvalluvar*—English Translation by V V S Aiyar, Madras, 1915, 1925, 1952, 1961,

(xvii) *Tirukkūṛal*, *Aṭṭappāl* with Parimēlaṭṭaṅgar's commentary (with notes by V M Sadagoparamanujacharya Swamikal), 1937,

(xviii) *Tirukkūṛal*—*Poruṭpāl* and *Kāmattuppāl* with Parimēlaṭṭaṅgar's commentary, 1938,

(xix) *Tirukkūṛal*—*Kāmattuppāl* with Kalingar and Parippermāḷ's commentaries—Ed by T P Palaniappa Pillai, Tirupati, 1945,

(xx) *Tirukkūṛal* - *Poruṭpāl* with Kalingar and Parippermāḷ's commentaries—Ed by T P Palaniappa Pillai, Tirupati, 1948,

(xxi) *Tirukkūṛal*, text, Tamil Paraphrase, English translation—Ed by A Ranganada Mudaliar, Madras, 1949,

(xxii) *Tirukkūṛal*, text, commentary and exhaustive introduction—Ed by A Chakravarti, 1949

almost all the religious sects of the Tamil land¹ The Śaivaites claim that it was composed by a Śaivaites author The Vaiṣṇavaitees claim it as their own. The Reverend Pope who translated this into English even suggests² that it is the work of an author influenced by Christianity The fact that the different communities are vying with one another in their claim to the authorship of this great work is itself an indication of its great eminence and importance In the midst of all such various claimants we have the Jaina who maintains that it is the work of a great Jaina *ācārya* The Jaina tradition associates³ this great ethical work with Ēlācāriyar which is the other name for Śrī Kundakundācārya The period of Śrī Kundakundācārya is covered by the later half of the first century B C and the former half of the first century A D We have referred to Śrī Kundakundācārya as the chief of the Dravidian *Saṅgha* at southern Pāṭalipura⁴

We are not merely to depend upon this tradition to base our conclusions

We have sufficient internal evidence as well as circumstantial evidence to substantiate our view To any unbiased student who critically examines the con-

1 See V R Ramachandra Dikshitar *op cit*, pp 136-38 where Tiruvalluvar's religious outlook is discussed vis-à-vis Christianity Jainism, Buddhism, Vaiṣṇavism and Śaivism

2 *The Sacred Kurraḷ* (1886), Introduction, pp ii-iv and vi

3 M S Ramaswami Ayyangar *op cit*, pp 43-44

4 Above, pp 8-9

tents of this work it would be quite clear that it is replete with the *ahimsā* doctrine and therefore must be a product of Jaina imagination. Unbiased Tamil scholars who are entitled to pronounce opinion on this point have expressed similar opinion as to the authorship of this work. But the majority of the Tamil scholars among the non-Jainas are not willing to accept such a verdict based upon scientific investigation. This opposition is mainly traceable to religious feeling. About the time of the Hindu revival (about the 7th century A D) the clash between the Jaina religion and the Vedic sacrificial religion of the Hindu reformers must have been so tremendous that echoes of it are felt even now. In this conflict the Jaina teachers were evidently worsted by the Hindu revivalists who had the support of the newly converted Pāṇḍyan king on their side. As a result of this it is said that several Jaina teachers were put to death by impaling them.¹ How much of this is history and how much of this is the creation of fertile imagination fed by religious animosity, we are not able to assess clearly. But even to this day we have this story of impaling the Jainas painted on the walls of the Madurā temple, and annual festivals are conducted celebrating the defeat and destruction of religious rivals. This would give us an insight into the attitude of the Tamil scholars towards

¹ Caldwell (*A Comparative Grammar of Dravidian Languages*, II edn, 1875, Introduction pp 139-40) is of the opinion that it was Sundarapāṇḍya, a Pāṇḍya ruler of the 12th century, who was responsible for the persecution of the Jains of the Tamil country.

the early Jainas. It is no secret, therefore, that they generally resent the very suggestion that this great ethical work must have been written by a Jaina scholar.

According to one tradition the author of this work is said to be one Tiruvalluvar about whom nothing is known except what is concocted by the imagination of a modern writer who is responsible for the fictitious story relating to Tiruvalluvar. That he is born of a Cāndāla woman, that he was a brother and contemporary of almost all great Tamil writers are some of the absurd instances mentioned in this life of Tiruvalluvar.¹ To mention it is enough to discredit it. But the more enthusiastic among the modern Tamil scholars and modern Tamils have elevated him into a God-head and built temples in his name and conducted annual festivals analogous to the festivals associated with the other Hindu deities. And the author is claimed to be one of the Hindu deities and the work is considered to be the revelation by such a deity. From such quarters, one cannot ordinarily expect application of historical criticism. So much so, whenever any hypothesis is suggested as a result of critical examination of the contents, it is rejected with a vehemence characteristic of uninstructed religious zeal. Many so-called critics who have written something or other about this great work have been careful to maintain that peculiar intellectual attitude which Samuel Johnson had when

1 G U Pope *The Sacred Kurraḷ* (1886). Introduction pp 1-11

he had to report the proceedings of the House of Commons. He was particular to see that the Whigs had not the better of it. When such is the general mentality of the Tamil students and when the real spirit of research adopting the scientific and historical method is still in its infancy, it is no wonder that we have nothing worth the name of Tamil literature. Hence we are handicapped in our own attempt in presenting anything like a historical account of Jaina literature.

Turning from this digression to an examination of our work, we have to mention certain salient facts contained in the book itself. The book contains three great topics, *aṣṭam*, *poruḷ*, *mbam* i.e., *dharma*, *aṣṭa* and *kāma*. These three topics are interpreted and expounded as to be in thorough conformity with the basic doctrine of *ahiṃsā*. Hence it need not be emphasised that the terms here mean slightly different from what they imply in the ordinary Hindu religious works. Later Hindu religious systems, in as much as they are resting on the Vedic sacrificial ritualism, cannot completely throw overboard the practice of animal sacrifice enjoined in the *Vēdas*. The term *dharma* could mean, therefore, to them only *varṇāśrama-dharma* based upon Vedic sacrifice. Only three Indian systems were opposed to this doctrine of Vedic sacrifice. Jaina *darśana*, Sāṅkhya *darśana* and Bauddha *darśana*. Representatives of these three *darśanas* were present in the Tamil land in the pre-revivalistic period. In the very

beginning of the work, in the chapter on *dharma*, the author gives this as his own view that it is far better and more virtuous to abstain from killing and eating any animal than to perform 1000 sacrifices¹ This one single verse is enough to point out that the author would not have acquiesced in any form of such sacrificial ritualism. The verse is nothing more than the paraphrase of the Sanskrit words *ahimsā paramō dharmah*. I was surprised to see this same verse quoted by a Śaivite Tamil scholar to prove that the author had as his religion Vedic sacrificial ritualism.

In the same section devoted to vegetarian food the author distinctly condemns² the Bauddha principle of purchasing meat from the butcher. Buddhists who offer lip service to the doctrine of *ahimsā* console themselves by saying that they are not to kill with their own hands but may purchase meat from the slaughter-house. The author of the *Kuṛaḷ* in unmistakable terms points out that the butcher's trade thrives only because of the

1 The relevant *Kuṛaḷ* reads

*Ai-sorund-āyiram iēṭṭali-onṇaṇ-
uyirsegutt-unnāmai naṇṇu* (1-26-9)

'Than thousand rich oblations with libations rare,
Better the flesh of slaughtered beings not to share' (G U.

Pope)

2 The relevant *Kuṛaḷ* reads

*Tiṇaṇ-poruṭṭār-kolḷād-ulageṇṇi ārum
vilai-pporuṭṭāl-uṇṇaruṇār-il* (1-26-6)

'We eat the slain', you say, 'by us no living creatures die,
Who'd kill and sell, I pray, if none come there the flesh
to buy ? (G U Pope)

demand for meat. The butcher's interest is merely to make money and hence he adopts a particular trade determined by the principle of 'supply and demand.' Therefore the responsibility of killing animals for food is mainly on your head and not upon the butcher's. When there is such an open condemnation of animal sacrifice sanctioned by Vedic ritualism and the Buddhist practice of eating meat by a convenient interpretation of the *ahiṃsā* doctrine, it is clear by a process of elimination that the only religion that conforms to the principles enunciated in the book is the religion of *ahiṃsā* as upheld by the Jainas. It is maintained by a well-known Tamil scholar living, that the work is a faithful translation of the *Dharma-śāstra* by Bōdhāyana. Though very many Sanskrit words are found in this work and though from among the traditional doctrines some are also treated therein, still it would not be accurate to maintain that it is merely an echo of what appeared in the Sanskrit literature because many of these doctrines are re-interpreted and re-emphasised in the light of the *ahiṃsā* doctrine. It is enough to mention only two points. This *Bōdhāyana-Dharma-śāstra*, since it is based upon the traditional *varṇāśrama*, keeps to the traditional four castes and their duties¹. According to this conception of *dharma*, cultivation of the land is left to the last class of *sūdras* and would certainly be *infra dig* for the upper classes to have any-

1 Cf eg *Baudhāyana-Dharma-sūtra* (Kashī Sanskrit Series, No 104, Benaras, 1934), 1st *praśna*, 16th *khaṇḍa*, 1st *sūtra* 'Cat-vārō varṇā brāhmaṇa-kṣatriya-viś-sūdrāḥ'

thing to do with agriculture¹ The author of the *Kuṛaḷ*, on the other hand, probably because of the fact that he is one of the *vēḷāḷa* or the agricultural class of the land, placed agriculture first among the professions For he says, "living par excellence is living by tilling the land and every other mode of life is parasitical and hence next to that of the tiller of the soil"² It is too much to swallow that such a doctrine is borrowed from the Sanskrit *Dharma-sāstras* Another interesting fact mentioned in the *Dharma-sāstras* is the mode of entertaining guests by the householders Such an entertainment is always associated with killing a fat calf, the chapter on guests in *Bōdhāyana-Dharma-sāstra* gives a list of animals that ought to be killed for the

1 *Dharma-sāstra* authors are not unanimous in assigning specific duties and functions to the four castes While Manu (*Manu-smṛti*—Ed by Vasudeva Sarma, Bombay, 1925, chapter 13) prohibits *brāhmanas* and *kṣatriyas* from cultivation of land which, according to him, is the duty of the *vaiśyas*, Bōdhāyana (*Baudhāyana-Dharma-sūtra*, Kashi Sanskrit Series, No 104, Benaras 1934), who also assigns cultivation of land as the task of the *vaiśyas* (1st *praśna*, 18th *khanda*, 4th *sūtra* *Vīṣṇu-adhyāyana-jajana-dāna-kṛṣi-vāṇijya-pasupālana-saṃyuktaṇi karmanāṇi vṛddhijai*), prohibits the *brāhmanas* from cultivating lands only if that should come in the way of their Vedic studies (*ibid*, 1st *praśna*, 10th *khanda*, 31st *sūtra* *Vēdāḥ kṛṣi-vināśāya kṛṣi-Vēda-vināśinī* | *Śakti-mān-ubhayaṃ kuryād-aśaktas-tu kṛsati tyajēt*)

2 The relevant *kuṛaḷ* reads

uḷud-undu vāḷvāre vāḷvār maṇṇ-ellan-

ioḷud-undu piṇ-śelbaivar (2-104-3)

"Who ploughing eat their food they truly live,

The rest to others bend subservient, eating what they

give (G U Pope)

purpose of entertaining guests.¹ This is a necessary part of *dharma* and that violation of it will entail curse from the guests is the firm belief of those who accept Vedic ritualism as religion. A cursory glance at the corresponding chapter² in the *Kuṛaḷ* will convince any reader that *dharma* here means quite a different thing from what it means in the *Dharma-śāstras* of the Hindus. Hence we have to reject this suggestion that the work represents merely a translation of the *Dharma-śāstras* for the benefit of the Tamil reading public.

Turning to circumstantial evidence, we have to note the following facts. The Jaina commentator of the Tamil work called *Nilakēṣi* freely quotes from this *Kuṛaḷ*, and whenever he quotes he introduces the quotation with the words "as is mentioned in our scripture"³. From this it is clear that the commentator considered this work as an important Jaina scripture in Tamil. Secondly, the same implication is found in a non-Jaina Tamil work called *Prabōdhacandrōdaya*⁴. This Tamil work is evidently modelled

1 *Baudhāyana-Dharma-sūtra*, 3rd *prāśna*, 3rd *khaṇḍa*, 6th *sūtra*

2 *Tirukkūṛaḷ*, *Aṭṭappāl*, chapter 9, verses 1-10

3 The expression used by the commentator, *enm-ōṭtu*, is rendered into English by M. S. Ramaswamy Ayyangar (*op cit*, pp 42-43) as 'Our own Bible'

4 The following are the editions of this work —

(i) *Prabōdhacandrōdayam*—Ed. by Arumugaswamiḷal, 1876,

after the Sanskrit drama *Prabōdhacandrōdaya*. This Tamil work is in *viruttamī* metre, consisting of four lines. It is also in the form of a drama where the representatives of the various religions are introduced on the stage. Each one is introduced while reciting a characteristic verse containing the essence of his religion. When the Jama *sanyāsī* appears on the stage, he is made to recite that particular verse¹ from the *Kuṛaḷ* which praises the *ahimsā* doctrine that "not killing a single life for the purpose of eating is far better than performing 1000 *yāgas*" It will not be far wrong to suggest that in the eyes of this dramatist the *Kuṛaḷ* was characteristically a Jama work. Otherwise he would not have put this verse in the mouth of the *nigantavādi*. Thus much is enough. We may end this discussion by saying that this great ethical work is specially composed for the purpose of inculcating the principle of *ahimsā* in all its multifarious aspects, probably by a great Jama scholar of eminence about the first century of the Christian era.²

This great ethical work, which contains the essence of Tamil wisdom, consists of three parts and of 133 chapters. Each chapter contains 10 verses

(ii) *Prabōdhacandrōdayam*—Ed by Subbarayaswamigal, Ramanuja Mudaliar and Venkataramayyar, Madras, 1898

1. See, above, p. 34, footnote 1.

2. S. V. V. Pillai (*History of Tamil Language and Literature*, 1956 pp. 81-85) is of the view that Tiruvalluvar lived about 600 A.D.

Thus we have 1330 verses in the form of couplets. It has three or four important commentaries. Of these, one is by the great commentator Naccinārkkiniyar. It is supposed to be by a Jaina according to the Jaina tradition, but is unfortunately lost to the world. The commentary that is popular at present is by one Parimēlaḷagar and it is certainly later than Naccinārkkiniyar's and differs from the latter in the interpretation of many important points. Recently another commentary by Maṇakkuḍavar was published. Students of Tamil literature entertain the hope of obtaining and publishing the commentary by the great Naccinārkkiniyar. But up to the present there has not been any trace of it.

The work is translated into almost all the European languages, the very good English translation being the work of Rev G. U. Pope. This great work, together with the other work *Nālaḍiyār*, of which we shall speak presently, must have been one of the important factors in shaping the character and ideals of the Tamil people. Speaking of these two ethical masterpieces, Dr. Pope writes¹ as follows :— "Yet pervading these verses there seems to me to be a strong sense of moral obligation, an earnest aspiration after righteousness, a fervant and unselfish charity and generally a loftiness of aim that are very impressive. I have felt sometimes as if there must be a blessing in

1. G. U. Pope: *The Nālaḍiyār or the Four Hundred Quatrains in Tamil* (1883), General Introduction, p. xi

store for a people that delight so utterly in composition thus remarkably expressive of a hunger and thirst after righteousness. They are the foremost among the peoples of India, and the *Kuṛaḷ* and *Nāḷaḍiyār* have helped to make them so."

Let us turn our attention to the last mentioned work *Nāḷaḍiyār*¹. *Kuṛaḷ* and *Nāḷaḍiyār* serve as mutual commentaries and together 'throw a flood of light upon the whole ethical and social philosophy of the Tamil people'.² *Nāḷaḍiyār* derives its name from the nature of the metre, just as the *Kuṛaḷ Nāḷaḍiyār* means a quatrain or 4 lines in *veṇbā* metre. The work consists of 400 quatrains and is also called the *Vēlālar-vēdam*,

1 The following are the editions of *Nāḷaḍiyār* -

(i) *Nāḷaḍiyār*, text—Ed by U Pushparatha Chettiyar, Madras, 1869,

(ii) *Nāḷaḍiyār (Nāḷaḍi-nāṇūṟu)*, text and commentary—Ed by U Pushparatha Chettiyar, Madras, 1873,

(iii) *Nāḷaḍiyār*, text and commentary—Ed by Maunaguru Rudramurthi, 1883,

(iv) *Nāḷaḍiyār*, text and explanatory notes, Madras, 1885,

(v) *Nāḷaḍiyār*, text—Ed by A Ramaswamiḡal, Madras, 1886,

(vi) *Nāḷaḍiyār*, text, commentary and English translation, Madras, 1892,

(vii) *The Nāḷaḍiyār or The Four Hundred Quatrains in Tamil*—Ed with English translation by G U Pope, Oxford, 1893

2 G U Pope *The Nāḷaḍiyār or The Four Hundred Quatrains in Tamil*, Oxford, 1893, General Introduction, p xi

the Bible of the cultivators¹ It is not the work of a single author Tradition supposes that each verse is composed by a separate Jaina monk The current tradition is briefly this² Once upon a time 8000 Jaina ascetics, driven by famine in the north, migrated to the Pāṇḍyan country whose king supported them When the period of famine was over they wanted to return to their country, while the king desired to retain these scholars at his court At last the ascetics resolved to depart secretly without the knowledge of the king Thus they left in a body one night In the next morning it was found that each had left on his seat a palm leaf containing a quatrain The king ordered them to be thrown into the river Vaigai, when it was found that some of the palm leaves were seen swimming up the river against the current and came to the bank These were collected by the order of the king and this collection is known by the name *Nāladīyāi* We are not in a position to estimate the amount of historical truth contained in this tradition We have to connect these 8000 Jaina ascetics with the followers of Bhadrabāhu who migrated to the south on account of the 12 years famine in northern India, and this would place the composition of this work somewhere about the 3rd century B C We cannot dogmatise upon it All that we can say, with a certain amount of certainty, is that it is one of the earliest didactic works in the Tamil language and is probably of the same age or slightly

1 See G U Pope *Ibid*, p vii

2 G U Pope *Ibid*, p viii, M S Ramaswami Ayyangar *op cit*, pp 56-67

earlier than the *Kural*. The 400 isolated stanzas are arranged according to a certain plan after the model of the *Kural*. Each chapter consists of 10 stanzas. The first part on *aṟam* i.e., *dharma*, consists of 13 chapters and 130 quatrains. The second section on *porul* i.e., *artha*, contains 26 chapters and 260 quatrains, and the 3rd chapter on 'love' contains 10 quatrains. Thus 400 quatrains are arranged into 3 sections. This arrangement is attributed by one tradition to the Pāṇḍya king, Ugraperuvaludi,¹ and by another tradition to the Jaina scholar named Padumaṇār.² Of the 18 didactic works³ in the Tamil language *Kural* and *Nālaḍiyār* are considered to be the most important. The moral principles enunciated in this work are accepted by all classes without any difference of caste or religion. The traditional course of Tamil study necessarily involves the study of these two works.

1 According to tradition only *Aganāṇṇūru* and not *Nālaḍiyār* was caused to be compiled by Ugraperuvaludi. See P T Srinivasa Iyengar *op cit*, p 156, M Rajamanickanar *op cit*, p 129. On the other hand, M S Purnalingam Pillai (*Tamil Literature*, 1929, p 68) speaks of a tradition according to which *Nālaḍiyār* was compiled under the auspices of the *Sangam* established by Vajranandi, a Jaina, at Madurai, in about 450 A D. The origin of this tradition, obviously quite a late one, must be attributed to the confusion which characterises the legend of the *Sangams*.

2 G U Pope *The Nālaḍiyār or The Four Hundred Quatrains in Tamil*, Oxford, 1893, General Introduction, p ix, V R Ramachandra Dikshitar *op cit*, pp 38-39.

3 i.e. 'Padmen-kīḷkanakku', which is generally rendered into English as 'The eighteen minor poems'. For a list of the 18 works and their authors, see M S Purnalingam Pillai *op cit*, p 68.

None is entitled to be called a Tamil scholar unless he is thorough with these two great works

On account of the word *Muttaraiyar* which occurs¹ in one or two quatrains, it is contended by some scholars that the work must be brought down to this side of the 8th century. They take their stand on the fact that this word *Muttaraiyar* refers to a minor chief within the Pallava empire.² This conclusion is entirely resting upon a meagre philological evidence of this single word. There is no further evidence to connect this chieftain with the Jaina ascetics who were no doubt responsible for the composition of the quatrains. On the other hand, the word *Muttaraiyar* may very well be interpreted as "King of pearls" referring to the Pāṇḍya kings. It is a well-known fact of ancient history that pearl-fishery was an important industry of the Pāṇḍyan country, and that pearls were exported to foreign countries from the Pāṇḍyan ports. It is but fitting and natural that the Jaina *munis* should pay a glowing compliment to their patron belonging to the Pāṇḍya dynasty. There is another line of argument

1 The references to *Muttaraiyar* occur in stanzas 200 and 296 of the *Nāḷadiyār*

2 S. Vairayapuri Pillai (*History of Tamil Language and Literature*, 1956, p. 19), for instance, says 'The Muttaraiya family came into prominence only at the beginning of the seventh century and Perum-muttaraiyar referred to was most probably Perum-biḍugu-muttaraiya, the feudatory of Paramēśvaravarman Pallava I who had the title *perum-biḍugu* and who flourished in the middle of the seventh century'

which tries to bring the age of this work to the later period of the Christian era. Scholars are of opinion that several stanzas in this work are but the echo of the Sanskrit work by Bhartṛhari. Bhartṛhari's *Nīṭisataka* was composed about 650 A D. and, therefore, *Nāḷadiyār* is supposed to be later than the 7th century A D. This argument must also be rejected, because the Jaina scholars who are experts in both the languages, viz., Tamil and Sanskrit, were probably acquainted with certain old Sanskrit sayings that were perhaps incorporated by Bhartṛhari in his work. Even if you maintain that the Jaina ascetics responsible for the *Nāḷadiyār* were probably members of the Drāviḍa *Saṅgha* presided over by Śrī Kundakundācārya, the work could not be assigned to a period later than the first century A D. It is relevant to mention, in this connection, that quatrains from this *Nāḷadiyār* are found quoted in the well-known commentaries in Tamil language from very early times. Besides these two great works, several others (such as *Aṅanericcāram* 'the essence of the way of virtue', *Paḷamoḷi*, 'Proverbs', *Ēḷadi*, etc.) included in the 18 didactic works, probably owe their origin to Jaina authors. Of these we may notice a few in short

1 *Aranericcāram*¹—'The essence of the way of virtue' is composed by a Jaina author by name

¹ Most of the lists of *Padiren-kīḷḷanakkū* works do not include *Aṅanericcāram*. This is generally accepted to be the work of a Jaina poet, Tirumunṇappāḍiyār, who is assigned by some

Tirumūṣaippāḍiyār He is said to have flourished in the last *Saṅgam* period. He describes in this great work five moral principles, associated with Jainism, though common to the other religions in the south. These principles go by the name of *pañca-vratas*, the five rules of conduct governing the householder as well as the ascetic. These are *ahimsā* (non-killing), *satya* (truth-speaking), *astēya* (non-stealing), *brahmacariya* and *parimuta-parigraha* (avoiding unnecessary luxury and paraphernalia and limiting oneself to the bare necessities of life). These constitute the five-fold principles of ethical conduct, and they are enunciated in this work called *Aṅanericcāṁ*.

2 *Paḷamoḷi*¹ or 'Proverbs'—The author is a Jaina by name *Muprurai-araiyaṅār*². It contains 400

scholars to the first half of the 13th century A. D. *Aṅanericcāṁ*, which treats its subject under three major heads, viz., *lāṅci*, *oḷukkam* and *jñānam*, and consists of 222 *venbā* stanzas, is taken to have been influenced by *Aṅungalacceppu*, another Jaina didactic work. It is interesting to note that Tirumūṣaippāḍiyār refers to the Arhat as Śiṅgaṅ in his work. See *Tamiḷ-kaṭaṅṅiyam*, Vol. I (1954), p. 260. An edition of *Aṅungalacceppu*, under the title *Tirukkalambagam*, was brought out at Kanchipuram in 1883.

1 The following are the editions of this work —

(i) *Paḷamoḷi*, text and commentary—Ed. by Narayana Ayyangar, Madurai, 1918.

(ii) *Paḷamoḷi*—Ed. by T. Chelvakesavaraya Mudaliar, Madras.

2 The name *Muprurai-araiyaṅ* is taken to indicate that the author, whose proper name is otherwise unknown, was a chieftain (*araiyaṅ*) of Muprurai, a place not yet identified. *Paḷa-*

(Contd.)

quatrains of *veṇḇā* metre like the *Nālaḍiyār*. It consists of valuable old sayings containing not merely principles of conduct, but also a good deal of worldly wisdom. It is assigned a third place in the enumeration of the 18 didactic works which begins with the *Kuṟaḷ* and the *Nālaḍiyār*.

3 Another work belonging to this group of 18 is *Tiṇaimālai-nūṟṟambadu*¹ by Kaṇimēdayār. This Jaina author is also said to be one of the *Sangam* poets. This work treats of the principles of love and war and is quoted freely by the great commentators of the later age. Stanzas from this work are found quoted by Naccinārkkiniyar and others.

4 Another work of this group is *Nāṇmaṇikkadigai*, 'the solver of the four gems', by the Jaina author by name Vīlambināthar. This is also in the *veṇḇā* metre well-known in the other works. Each stanza deals with four important moral principles like jewels; and hence the name *Nāṇmaṇikkadigai*.

molī is largely indebted to the *Nālaḍiyār* and other works and was probably composed in the 8th century A.D. See S. Varyapuri Pillai, *History of Tamil Language and Literature* (1956), p. 90. M. S. Ramaswamy Ayyangar *op cit*, pp. 92-93.

1 *Tiṇaimālai-nūṟṟambadu* contains 155 stanzas in *veṇḇā* metre. This work has set the pattern for many a later work on the love theme. In this work Kaṇimēdayār devotes 31 songs each for the five *tinai*s, viz., *kuṟiñji*, *neydal*, *pūlai*, *mullai* and *marudam*. Like his other work *Elādi*, *Tiṇaimālai-nūṟṟambadu* also belongs to the *kīḷḷkanakku* group. See T. V. Sadasiva Pandarathar, *A History of Tamil Literature* (250-600 A.D.), Annamalainagar, (1957), p. 67.

5 Next *Ēlādi*, 'Cardamom and others' The name *Ēlādi* refers to the mixture of the perfumes of *ēla*, (cardamom), *karpūṭam* (camphor), *eṛikaiśu* (the odorous wood), *candanam* (sandal) and *tēn* (honey) The name is given to this work because each quatrain is supposed to contain five or six such fragrant topics. The work is of Jaina origin, and the author's name is Kaṇimēdayār¹ whose knowledge is appreciated by all. It is also one of the 18 lesser classics of *Sangam* literature Nothing is known of the author except that he is said to be a disciple of Mākkāyaṇār², son of Tamilāṣīriyar, a member of the Madurai *Sangam* Though these works are usually included in the general group of the 18 minor classics³, it should not be assumed that they

1 See above, p 46 and note 1

2 Another Jaina disciple of Mākkāyaṇār, Mākkāriyāsāṇ by name, is the author of *Śirupaṇcamūlam*, yet another *kīṭṭkanakku* work The name of the work is derived from the five (*pañca*) medicinal roots (*landankattiri*, *siṟuvaḷutunai*, *siṟumalli*, *perumalli* and *neruḷḷi*) *Śirupaṇcamūlam* contains in all 104 songs in *venbā* metre, each song dealing with five essentials for human living That this Jaina author was a disciple of Mākkāyaṇār is known from the *pāyirappādal* at the end of the work (*Mākkāyaṇ mēnāṅkaṇ Mākkāriyāsāṇ Śirupaṇcamūlariseyḍāṇ*) See T V Sadasiva Pandarathar *op cit*, pp 49-52

3 *Aintinai-eḷubadu* is another *kīṭṭkanakku* work which set the trend for all later works which have *agapporuḷ* for their main theme, each of the five *tinai*s of this work consists of 70 stanzas called *pā* and hence the suffix *eḷubadu* (70) Only 64 poems are now extant, the rest being probably lost Though this work commences with an invocation to the Elephant-faced god, *ī e*, Vināyaka, some scholars are of the opinion that its author, Mūvāḍiyār, was a Jaina by faith He lived probably in the 5th century A D See T V Sadasiva Pandarathar, *op cit*, pp 65-66

all belong to the same century. They must be spread over several centuries: and the only thing that we may assert with a certain amount of certainty is that they all belong to the pre-revivalistic period of the Hindu religion in the south. Hence they must be assigned to the period before the 7th century A. D.

Next we turn to *kāvya* literature. *Kāvya* literature is generally divided into 2 groups: major *kāvyas* and the minor *kāvyas*. The major *kāvyas* are five in number.¹ *Cintāmaṇi*, *Śilappadikāram*, *Maṇimēkalai*, *Vaḷaiyāpatī* and *Kuṇḍalakeśi*. Of these five, *Cintāmaṇi*, *Śilappadikāram* and *Vaḷaiyāpatī* are by Jaina authors and the other two by Buddhistic scholars. Of these five, only three are available now, because *Vaḷaiyāpatī* and *Kuṇḍalakeśi* are almost completely lost to the world. Except a few stanzas quoted here and there by commentators, nothing is known of these works. From the stray stanzas available, it is evident that *Vaḷaiyāpatī* was composed by a Jaina author² what the frame-work of

1 They are generally referred to in Tamil as *Aṇṇperun-lāppiyangal*.

2 The following additional information pertaining to *Vaḷaiyāpatī* is provided by S. Vayyapuri Pillai (*A History of Tamil Language and Literature*, 1956 pp. 160-61). 'The *Vaḷaiyāpatī* has, except for a few citations, completely disappeared. Even the story of the poem is not known. A later *Purāṇa* in Tamil *Vaiṣṇava-purāṇam*, gives a story purporting to be the theme of the *Vaḷaiyāpatī* wherein Kālī is made the supreme goddess. But this is impossible. From its stanzas cited by ancient commentators, we might infer that its author was a Jain. There cannot be any

(Contd.)

the story was, who the author was, and when he lived are all matters of mere conjecture. Similarly, in the case of *Kuṇḍalakēṣi*, the Buddhistic work, nothing is known about the author or his time. From the stanzas quoted in the work of *Nilakēṣi* it is clear that *Kuṇḍalakēṣi* was a work of philosophical controversy, trying to establish the Bauddha *darśana* by refuting the other *darśanas* such as the Vedic and the Jaina *darśanas*. Unfortunately, there is no hope to recover these two great *kāvya*s. Only the other three are now available, thanks to the labours of the eminent Tamil scholar Dr V Swaminatha Ayyar. Though in the enumeration of the *kāvya*s, *Cintāmāni* occupies the place of honour, because of the unopposed literary eminence of the classic, it could not be supposed that the enumeration is based upon any historical succession. Probably, the two lost works *Valaiyāpati* and *Kuṇḍalakēṣi* deserve to be considered as historically earlier than the others, but since nothing is known about these works, we can-

reasonable doubt that this was a Jaina *kāvya*. Some 66 stanzas from it are included in the *Puṇḍarīk*. Two other stanzas are found in the commentary of *Yāppai* and we might surmise that some of the stanzas occurring in the commentary of *Śilappadikāram* belong to this work. The commentary on *Takkayāgapparaṇi* says that the poet Ottakkūttar thought highly of *Valaiyāpati* for its poetic beauty. It is interesting to note that this work also, like the *Śilappadikāram*, the *Manimekalai* and the *Cintāmāni*, has incorporated a *kuṇḍal* in one of its stanzas. Being one of the earliest works in the *viruttam* metre, we may be justified in ascribing it to the first half of the tenth century.

not speak with any certainty. Of the remaining three, tradition makes *Śilappadikāram* and *Maṇimēkalai* contemporary works whereas *Cintāmaṇi* is probably a later one. *Maṇimēkalai*, being a Buddhist work, cannot be brought in our review, though the story is connected with that of *Śilappadikāram*, which is distinctly a Jaina work.

*Śilappadikāram*¹, 'the epic of the anklet' is a very important Tamil classic, in as much as it is considered to serve as a land-mark for the chronology of Tamil literature. Its author is the Cēra prince, who became a Jaina ascetic, by name Iṅgōvaḍigaḷ. This great work is taken as an authority for literary usage and is quoted as such by the later commentators. It is associated with a great mercantile family in the city of Puhār, Kāvēripūmpaṭṭiṇam, which was the capital of the Cōḷa empire. The heroine Kaṇṇakī was from this mercantile family and was famous for her chastity and

1. The following are the editions of the *Śilappadikāram*
(i) *Śilappadikāram, Puhār-kkūṇḍam*—Ed. by T. E. Srinivasaraghavachari 1872,

(ii) *Śilappadikāram*, text and Aḍiyārkkū-Nallār's commentary—Ed. by V. Swaminatha Aiyar, Madras, 1892,

(iii) *Śilappadikāram*, text with *Arumpadavurai* and Aḍiyārkkū-Nallār's commentary—Ed. by V. Swaminatha Aiyar, Madras, 1920,

(iv) *The Śilappadikāram, or The Lay of the Anklet*, translated with Introduction and notes by V. R. Ramachandra Dikshitar, Madras, 1939.

(v) *Śilappadikāram*, text with Varkataśwamy Nattar's commentary, Madras, 1942, 1947, 1950 and 1953.

devotion to her husband. Since the story is associated with the attempt to sell the anklet or *Silambu* in Madurai, the capital of the Pāṇḍyan kingdom and the consequent tragedy, the work is called the epic of the anklet or *Silambu*. Since the three great kingdoms are involved in this story, the author who is a Cēra prince elaborately describes all the three great capitals Puhār, Madurai and Vañji, the last being the capital of the Cēra empire.

The author of this work, *ḷaṅgōvaḍigaḷ*, was the younger son of the Cēra king Cēralādaṇ whose capital was Vañji. *ḷaṅgōvaḍigaḷ* was the younger brother of *Seṅguṭṭuvaṇ*, the ruling king after Cēralādaṇ. Hence the name *ḷaṅgō*, the younger prince. After he became an ascetic he was called *ḷaṅgōvaḍigaḷ*, the term *adigaḷ* being an honorific term referring to an ascetic. One day when this ascetic prince was in the temple of Jina situated at Vañji, the capital, some members of the hill tribe went to him and narrated to him the strange vision which they had witnessed relating to the heroine Kaṇṇaki. How they had witnessed on the hill a lady who had lost one of her breasts, how Indra appeared before her, how her husband Kōvalaṇ was introduced to her as a *dēva*, and how finally Indra carried both of them in a divine chariot. All these were narrated to the Cēra prince in the presence of his friend and poet Kūlavāṇigaṇ Sāttāṇ, the renowned author of *Maṇṇēkalar*. This friend narrated the full story of the hero and the heroine which was listened to

with interest by the royal ascetic¹ The story narrated by Śāttan contained three important and valuable truths in which the royal ascetic took great interest First, if a king deviates from the path of righteousness even to a slight extent, he will bring down upon himself and his kingdom a catastrophe as a proof of his inequity, secondly, a woman walking the path of chastity is deserving of adoration and worship not only by human beings but also by *dēvas* and *mums*, and thirdly, the working of *karma* is such that there is an inevitable fatality from which no one can escape, and the fruits of one's previous *karma* must necessarily be experienced in a later period In order to illustrate these three eternal truths the royal prince undertook the task of composing this story for the benefit of mankind

In this classic called *Śilappadikāram* or the epic of the anklet, the first scene is laid in Puhār,² the Cōḷa capital This was evidently an important port at the mouth of the Cauvery, and it was the capital of the Cōḷa king Karikāla.³ Being an important commercial centre, several great commercial houses were situated in the capital Of these there was one Māsattuvaṇ, a merchant prince belonging to this noble family of

1 *Śilappadikāram, Padigan* [This and the following references to this work are to be referred to V Swaminatha Aiyar's edition (1892) and V R Ramachandra Dikshitar's translation (1939)]

2 *Ibid*, *Puhār-ākāṇḍam*

3 P T Srinivasa Iyengar *op cit*, pp 224, 376

commercial magnates His son was Kōvalaṇ, the hero of our story. He was married to Kaṇṇaki, the daughter of another commercial magnate of the same city whose name was Mā Nāyakaṇ¹ Kōvalaṇ and his wife Kaṇṇaki set up an independent home on a grand scale befitting their social status and were living happily for some time in conformity with the rules and conduct associated with the householders Their happiness consisted in lavish hospitality to all the deserving ones among the householders as well as the ascetics²

While they were thus spending their life happily, Kōvalaṇ once met a very beautiful and accomplished dancing girl by name Mādhavi He fell in love with the actress³ who reciprocated it, and therefore he spent most of his time in the company of Mādhavi, to the great grief of his wedded wife Kaṇṇaki In this erotic extravagance, he practically spent all his wealth; but Kaṇṇaki never expressed her grief, and she was quite devoted to him as she was in the beginning of her wedded life There was the Indra festival celebrated as usual⁴ Kōvalaṇ with his mistress also went to the sea-shore to take part in the festival⁵ While they were

1 *Śilappadikāram*, Canto 1 *Mangala-vāṭṭu-ppāḍal*, 'The song of benediction'

2 *Ibid*, Canto 2 *Maṇṇiyaṇampadutta-kāḍai*, 'Setting up home'

3 *Ibid*, Canto 3, *Arangēṇṇu-kāḍai*, 'The debut'

4 *Ibid*, Canto 5 *Indira-viṭṭav-ūredutta-kāḍai*, 'The celebration of Indra's festival'

5 *Ibid*, Canto 6 *Kadal-aḍu-kāḍai*, 'Sea bathing',

accompany these two, in order that she might have the opportunity of meeting the great Jaina *ācāryas* in the Pāṇḍyan capital of Madurai. These three continued their march towards Madurai when, after crossing the Cauvery, resting on the banks of a tank, Kōvalaṇ and his wife were insulted by a wicked fellow who was wandering there with his equally wicked mistress. This provoked their ascetic friend Kaundhī who cursed these two creatures to become jackals. But after the earnest requests of Kōvalaṇ and Kaṇṇakī the curse was revoked that they would resume their normal human form in a year.¹

After undergoing the troubles of the tedious journey, they reached the outskirts of Madurai, the Pāṇḍyan capital.² Leaving his wife Kaṇṇakī in the company and charge of Kaundhī, Kōvalaṇ entered the city for the purpose of ascertaining the proper place where he could begin his business.³ While Kōvalaṇ was spending his time in the city with his friend Māḍalaṇ-Kaundhī wanted to leave Kaṇṇakī in the house of Mādhari, a good natured shepherdess of that locality.⁴ When Kōvalaṇ returned from the city, he and his wife were taken to Āyarpāḍi and were lodged in the shepherdess' house. Her daughter was placed at the service

¹ *Ibid*, Canto 10 *Nādu-kān-kāḍai*, 'The sight of the kingdom'

² Here starts the second part of the work, viz, *Madurai-kkāṇḍam*

³ *Ibid*, Canto 14. *Ur-kān-kāḍai*, 'Seeing the City'

⁴ *Ibid*, Canto 15 *Adakkala-kkāḍai*, 'The Haven'

of Kaṇṇakī who and her husband were the honoured guests in that Āyarpāḍi. After feeling sorry for the troubles and privations, Kōvalaṇ took leave of his wife and returned to the city for the purpose of selling one of the anklets. When he entered the principal market street he met a goldsmith. He spotted him out as a goldsmith patronised by the king and told him that he had an anklet worthy of being worn by the queen and wanted him to estimate the value of the same. The goldsmith wanted to see the value of the anklet which was accordingly delivered by the owner. The wicked goldsmith thought within himself of deceiving Kōvalaṇ, asked him to wait in a house next to his own and promised to strike a very good bargain with the king, for the anklet was so valuable that only the queen could offer the price of it. Thus leaving poor Kōvalaṇ alone he took the anklet to the king where he misrepresented facts reporting that Kōvalaṇ was a thief having in possession one of the queen's anklets which was stolen from the palace a few days before. The king without further enquiry issued orders that the thief must be killed and the anklet must be recovered at once. The wicked goldsmith returned with the king's officers who carried out the orders of the foolish king to the very letter, and thus Kōvalaṇ had to end his life, while attempting to start life again, in the foreign country¹. In the meanwhile Kaṇṇakī who resided in the shepherdess' quarters had observed several evil omens prophetic of the great calamity awaiting her

1 *Ibid*, Canto 16 *Kolaikkaḷa-kkāḍai*, 'The place of execution'

When Mādhari, the shepherdess, went to bathe in the Vaigai river, she learnt from a shepherdess returning from the city the fate of Kōvalaṅ who was killed by the command of the king on a charge of theft of the queen's anklet. When this was reported to Kaṇṇaki, she, in a rage entered the city with her other anklet in hand in order to vindicate the innocence of her husband before the king¹ Reaching the palace Kaṇṇaki intimated through the sentinel that she wanted to have an interview with the king in order to vindicate the innocence of her husband who was cruelly put to death without proper enquiry She demonstrated before the king that her anklet taken from her husband as the stolen one contained gems inside whereas the queen's anklet contained pearls inside When this fact was demonstrated to the king by breaking open Kaṇṇaki's anklet, the king realised the immensity of his blunder in cruelly putting to death an innocent member of a noble family of merchants He cried that he was foolishly led into this blunder by the wicked goldsmith, fell down unconscious from his royal throne and lost his life immediately² After vindicating the innocence of her husband, Kaṇṇaki, with unabated rage and anger, cursed the whole city of Madurai that it should be consumed by fire and tore off her left breast and cast it away over the city with her curse The curse

1 *Ibid*, Cantos 18-19 *Tuṇba-mālai*, 'The garland of sorrow' and *Uṣūjvari-kāḍai*, 'The talk of the town'

2 *Ibid*, Canto 20 *Vaḷakkura-kāḍai*, 'The demand for justice'

took effect and the city was burnt to ashes¹. Having learnt from the Goddess of Madurai that all this was but the inevitable result of her past *karma* and being consoled by the fact that she would meet her husband as a *dēva* in a fortnight, Kaṇṇakī left Madurai and went westwards towards Malaiṇāḍu. Ascending the hill called Tiruccēṅguṇṇam she waited under the shade of a *vēṅgai* tree for fourteen days when she met her husband Kōvalan in the form of a *dēva* who took her in a *vimāna* to *svaiga*, while being adored by the *dēvas* themselves². Thus ends the second chapter called *Madurai-kkāṇḍam*.

Next is the third part of the work called *Vaṅḡi-kkāṇḍam* relating to the Cēra capital Vaṅḡi. The members of the hill tribe, who witnessed this great scene of Kaṇṇakī being carried by her husband in the divine chariot, celebrated this event in their hamlet, in the form of *kinavaikūttu*, evidently a form of inspired folk-dance. Then these hunters wanted to narrate this wonder to their king Śēṅguṭṭuvan and they marched towards the capital, each carrying a present to the king. There they met the Cēra king Śēṅguṭṭuvan who was with his queen and his younger brother in the midst of his four-fold army. When the king heard this narration as to how Kōvalan was killed in Madurai, how the city was consumed by fire by the curse of Kaṇṇakī and how the Pāṇḍyan king lost his

1 *Ibid*, Cantos 21-22 *Vaṅḡna-mālai*, 'The great wrath' and *Aḷarpadu-kāḍai*, 'The conflagration'

2 *Ibid*, Canto 23 *Kaṭṭaurai-kāḍai*, 'The Explanation'.

life, he was very greatly impressed by the greatness and chastity of Kaṇṇaki. As desired by his queen, he wanted to build a temple for this Goddess of chastity.¹ With this object in view he set out with his ministers and army towards the Himālayas for the purpose of bringing a rock to be sculptured into the idol of Kaṇṇaki to establish it within the temple built in her name. There he met with the opposition of the several Āryan princes who were defeated by this Cēra king and were brought as captives back to the Cēra capital. There he had the temple built in the name of Kaṇṇaki and celebrated the *pratishṭhā-mahōtsava* according to which the idol of Kaṇṇaki, the Goddess of chastity, was placed in the temple for the purpose of worship.² In the meanwhile, the parents of both Kōvalaṇ and Kaṇṇaki, learning the fate of their children, renounced their property and became ascetics.³ When the Cēra king Śeṅguṭṭuvaṇ built the temple in honour of the Goddess of chastity, several kings of Āryāvarta, the Mālava king, Gajabāhu the king of Laṅkā, who were all there at the Cēra capital, decided to build similar temples for Kaṇṇaki at their own capitals and wanted to conduct worship in a similar manner, so that they might also obtain the Goddess of chastity's blessing.⁴

1 *Ibid*, Cantos 24-25 *Kuṇṇakkuravaṇ*, 'The dance of the hill-maidens' and *Kāṭci-kkāḍai*, 'The decision to march north'

2 *Ibid*, Canto 26-28 *Kalkōṭi-kāḍai*, 'Bringing the stone', *Nirppadaṇ-kkāḍai*, 'Bathing the stone' and *Nadu-kōṭi-kāḍai*, 'The consecration'

3 *Ibid*, Canto 29 *Vāṭṭu-kkāḍai*, 'The Blessing'

4 *Ibid*, Canto 30 *Varantaru-kkāḍai*, 'The Boon'

Thus arose the Kāṇṇakī worship which brought all prosperity and plenty to the worshippers. Thus ends the story of *Śilappadikāram*.

It consists of three great divisions and 30 chapters on the whole. The great work has a very valuable commentary by one Aḍiyārkkunallār¹. Nothing definite is known about this commentator. Since he is referred to by Naccinārkkiniyar, another commentator of a later period, all that we can say is that he is of a period earlier than Naccinārkkiniyar's. That he must have been a very great scholar is evident from his valuable commentary on this work. That he was well versed in the principles of music, dance and drama is very well borne out by the elaborate details given by him in his commentary elucidating the text relating to those topics. This work, the epic of the anklets, contains a lot of historical information interesting to the students of South Indian history. From the time of Kanakasabhai Pillai, the author of the *The Tamils 1800 years ago* up to the present day, this work has been the source of information and guidance to the research students in the Tamil land. The information that Gajabāhu, the king of Ceylon, was one of the royal visitors to the Vañji capital² is emphasised as an important point for determining the chronology

1 For additional information on this accomplished commentator see *The Śilappadikāram* (Madars, 1939), V R Ramachandra Dikshitar's Introduction to his translation, pp 71-73.

2 *Śilappadikāram* Canto 30 *Varantaru-kāḍai* text line 153, *The Śilappadikāram* (V R Ramachandra Dikshitar's Translation), p 343

of the work This Gajabāhu is assigned to the 2nd century A D. according to the Buddhistic account contained in *Mahāvamsa*¹. Relying upon this, critics are of opinion that the Cēra king Śeṅguṭṭuvan and his brother ḷaṅgōvaḍigaḷ must have lived somewhere about 150 A D. and hence the work must be assigned to that period². All are not agreed on this point, but those who are opposed to this view would bring down the period several centuries later to the period of another Gajabāhu mentioned in the same *Mahāvamsa*³ Mr. Logan in his *Malabar District Manual* states several important points indicating the Jaina influence over the people of the Malabar coast before the introduction of Hinduism Since we are not directly concerned with the chronology, we may leave that topic to the students of history. In our opinion the view associating this work with the earlier Gajabāhu of the 2nd century is not altogether improbable But we want to emphasise one important fact

1 *The Mahāvamsa* (Translated by Wijesinha Mudaliar, 1889), part II, p iv, List of kings, V R Ramachandra Dikshitar *The Śilappadikāram* (Translation, 1939), Introduction, p 14

2 V Swaminatha Iyer (ed) *Śilappadikāram* (1892), Introduction, pp 10-11, V R Ramachandra Dikshitar *The Śilappadikāram* (Translation, 1939), Introduction pp 8-10, K V Jagannathan *Tamiḷ-ḷḷāppiyangal* (1955) p 221, M Rajamanickanar *op cit*, p 276

3 P T Srinivasa Iyengar *op cit*, pp 602-03, K N Sivaraja Pillai *The Chronology of the Early Tamils* (1932) p 42, S Vanapuri Pillai *A History of Tamil Language and Literature* (1956) pp 142-50

Throughout the work we find doctrines relating to *ahimsā* expounded and emphasised. and in some places we have reference to the form of temple worship described according to this doctrine. About the time, worship with flowers was prevalent throughout the Tamil land. This is referred to as *pūppalī*, that is, *baḷi* with flowers¹. The term *baḷi* refers to such sacrificial offering and *pūppalī* is interpreted by the commentator as worship of God with flowers.

The Cēra prince is complimented by his *brāhmaṇa* friend Māḍalaṇ as one who introduced the purer form of *pūppalī* in temple worship. Incidentally we may mention another interesting fact. There are two terms in early Tamil literature, *andanāṇ* and *pārppāṇ*, each with a story behind. It is generally assumed that these two are synonyms. In several places they are probably used as synonyms. When in the same work these two terms are used in slightly different connotations, they must be taken as different. In this epic of the anklet the term *andanāṇ* is interpreted² by the commentator to mean *śrāvaka*, the householder among the Jains. This is a very interesting piece of information. These two terms again occur in the famous *kuṟaḷ* where the term *pārppāṇ*³ is interpreted to mean one

1 *Silappadikāram* Vaṇṇi-kkāṇḍam Canto 24 *Uraippāṭṭumadai* line 18 Canto 28 : *Naṇukar-kāḍai* line 231

2. Unfortunately, a discrepancy has crept in here. In *Silappadikāram*, Canto 16, *Kolaikkaḷa-kkāṇḍai*, line 71 reads *Aṟavōr-k-aḷuttalun-ōmbalun* and the commentator interprets the word *Aṟavōr* and not *andanar* as *Sāvaka-nōṇbigal*.

3 The *pārppāṇ* and his Vedic lore are mentioned in *kuṟaḷ* 134.

who makes *vēdādhyayana* whereas the term *andanar*¹ is defined in a different manner as "as one who is all love and mercy to all the living creatures." Evidently the term *andanar* was conventionally used by early Tamil authors to describe the followers of the *ahiṃsā* doctrine irrespective of birth, while the term *uṇḍiṇḍ* was reserved by them to designate the social caste of the *bṛāhmanas*. This suggestion is worth investigating by scholars interested in the social reconstruction of the early Tamils.

Jivaka-Cintāmaṇi * This work, the greatest of the five *mahākāvyas*, is undoubtedly 'the greatest existing Tamil literary monument.' In grandeur of conception, in elegance of literary diction and in beauty of description of nature it remains unrivalled in Tamil literature. For the later Tamil authors it has been not only a model to follow but an ideal to aspire to. The story is told of Kamban, the author of the great Tamil

1 *Kuṭai* 30 which mentions the *andanar*, reads as follows -

Andanar-enbōr-aṭavōr-maṭṭ-eri-uṇḍiṇḍ

Cendanmar-pūnd-oḷugal-āṇ

'Towards all that breathe, with seemly graciousness
adorned they live ,

And thus to virtue's sons the name of

'Anthar' men give' - (G U Pope)

2 The following are the editions of the *Jivaka-Cintāmaṇi* -

(i) *Jivaka-Cintāmaṇi*, part I—Ed by Rangaswami Pillai, Madras, 1883 ,

(ii) *Jivaka-Cintāmaṇi* text and commentary—Ed by V Swaminatha Iyer Madras 1887

(iii) *Jivaka-Cintāmaṇi*, 1888

Rāmāyaṇa that when he introduced his *Rāmāyaṇa* before the academy of scholars, when some of the scholars remarked that they discerned traces of *Cintāmani* there, Kamban, characteristic of intellectual courage and honesty, acknowledged his debt with the following words : “Yes, I have sipped a spoonful of the nectar from *Cintāmani*”¹.

This indicates with what veneration the classic was held by the Tamil scholars. “This great romantic epic which is at once the *Iliad* and the *Odyssey* of the Tamil language” is said² to have been composed in the early youth of the poet named Tiruttakkadēva. Nothing is known about the author except his name and that he was born in Mylapore, a suburb of Madras, where the author of the *Kuṛaḷ* also lived. The youthful poet together with his master migrated to Madurai, the great capital of the Pāṇḍyan kingdom and a centre of religious activities. With the permission of the teacher the young ascetic-poet got introduced to the members of the Tamil Academy or *Sanḡam* at Madurai. While in social conversation with some of the fellow members of the academy, he was reproached by them for the incapacity of producing erotic work in Tamil language. To this he replied that few Jains

1 V. Swaminatha Iyer (ed.) *Jivaka-Cintāmani* (1922) Preface to the 3rd edition. According to the learned editor, this incident involving Kamban was found noted down on an old manuscript copy of *Jivaka-Cintāmani*.

2 For the traditional biographical account of Tiruttakkadēvar see also M. S. Rimaswami Ayyangar *op cit* pp. 95-96.

cared to write poetry in *śrīṅāṭṭa-īasa*. They could very well do it as well as the others, but the fact that they did not indulge in such literary compositions was merely the result of their dislike of such sensual subjects and not due to literary incapacity. But when his friends taunted whether he could produce one, he accepted the challenge. Returning to his *āśrama* he reported the matter to his master. While himself and his master were seated together there ran a jackal in front of them which was pointed out by the master to his disciple who was asked to compose a few verses relating to the jackal. Immediately Tiruttakkadēva, the disciple, composed verses relating to the jackal, hence called *Nari-viuttam*, illustrating the instability of the body, the ephemeral nature of wealth and such other topics. The master was pleased with the extraordinary poetic ability of his disciple and gave him permission to compose a classic describing the life history of Jivaka. It contained all the various aspects of love and beauty. To mark his consent the master composed an invocatory verse to be used by the disciple as the first verse of his would-be work. Then his disciple Tiruttakkadēva started composing another verse in adoration of Siddha which was accepted by his *guru* as much more beautiful than his own and instructed him to keep this as his first verse while his own was assigned a second place. Thus the verses containing *Siddha-namaskāra* starting with the words *mūvāmudalā* is the first verse in *Jivaka-Cintāmaṇi* while *aṭhan-namaskāra* composed by the *guru* beginning with the words *śemponvairaimēl*

is assigned the second place in the work. Thus as the result of the challenge from his friendly poet of Madurai *San̄gam*, the *Cintāmaṇi* was composed by Tiruttakkadēva to prove that a Jaina author also could produce a work containing *śṛṅgāra-rasa*. It was admitted on all sides that he had succeeded wonderfully well. When the work was produced before the academy, the tradition says, the author was asked by his friends how he, from his childhood pledged to perfect purity and celibacy, could compose a poem exhibiting such unequalled familiarity with sensual pleasures. In order to clear up this doubt it is said he took up a red-hot ball of iron with these words "Let this burn me, if I am not pure", and it is said he came out of the ordeal unscathed. and his friends apologised to him for casting doubt on the purity of his conduct¹.

Unlike the previous work *Śilappadikāraṁ* which is supposed to deal with the historical events which took place during the life-time of the author, this classic deals with the *purāṇic* story of Jīvaka. The story of Jīvaka is found in Sanskrit literature in plenty. The continuation work of the *Mahāpurāṇam* by Jinasēna, composed by his disciple Gunabhadra², contains the

1 V Swaminatha Iyer, who also narrates this tradition in detail in his edition of the *Jīvaka-Cintāmaṇi* (1923), says (Introduction, pp 12-14) that the tradition is current among the Jains of the Tamil country.

2 The *Mahāpurāṇa*, also known as *Trisāṣṭīśatka-śana-Mahāpurāṇa*, consists of the *Ādiparāṇa* in fortyseven chapters and the

story of Jivaka in a chapter of *Mahāpurāṇa*. The story is again found in *Śīpupurāṇam* which is a prose in *maṇipravāḷa* style, probably a rendering of this *Mahāpurāṇam*. In *Kṣatracūdāmaṇi*, in *Gadyacintāmaṇi*¹ and *Jivandhara-campū*² we have the same story worked out. Whether the author of the Tamil work had any of these Sanskrit works as the basis for his composition we cannot assert with any definiteness³.

Of all these Sanskrit works, *Mahāpurāṇa* is certainly the oldest and we have definite information that it belongs to the 8th century A D, since it was composed by Jinasēna, the spiritual teacher of Amoghavarṣa of the

Uttarapurāṇa The first 42 chapters of the *Ādipurāṇa* are by Jinasēna while the last 5 chapters as also the whole of the *Uttarapurāṇa* are by his disciple Gunabhadra. Critically edited with Hindi translation and introduction by Pt Pannalal Jain, Sanskrit Grantha Nos 8, 9 and 14, II edn, 1963-68

1 Both the *Kṣatracūdāmaṇi* and *Gadyacintāmaṇi* are by the Digambara Jain author Odeyadēva-Vāḍibhasiṃha of the beginning of the 11th century (Winternitz *op cit*, p 535)

2 The Digambara Jain Haricandra is the author of *Jivandhara-campū*. This work has been edited with Sanskrit commentary, Hindi translation and introduction by Pt Pannalal Jain, Sanskrit Grantha No 18, 1958

3 M S Ramaswami Ayyangar (*op cit*, p 95) and S Vaiyapuri Pillai (*History of Tamil Language and Literature*, 1956, p 160) are of the opinion that the work is noticeably influenced by the two works of Odeyadēva-Vāḍibhasiṃha referred to above. Pillai, as a matter of fact, draws attention to the fact that there are in the *Jivaka-Cintāmaṇi*, literal translations from the two works of Vāḍibhasiṃha

Rāṣṭrakūṭa dynasty.¹ But Jinasēna himself speaks of several previous works on which he bases his own composition. Anyhow it is generally agreed by scholars that this Tamil classic *Jīvaka-Cintāmaṇi* is probably later than the 8th century A D.² We may accept this verdict for the present. The work is divided into 13 *ilambakas* or chapters, the first beginning with the birth and education of the hero and the last ending with his *Nirvāṇa*.

1. *Nāmagaḷ-ilambakam*—The story begins with the description of the country Hēmāṅgada in Bharata-khaṇḍa. Rājamāpuram is the capital of Hēmāṅgada. The ruler was Saccandaṅ of the Kuru dynasty. Thus Saccandaṅ married his maternal uncle Śrīdattaṅ's daughter named Vijayā. This Śrīdattaṅ was ruling over the country of Vidēha. Since the king Saccandaṅ was so much in love with his wife who was extremely beautiful, he spent most of his time in her apartment without attending to his state affairs. He delegated to one of his ministers Kaṭṭiyaṅgāraṅ the royal privileges to be exercised. Thus Kaṭṭiyaṅgāraṅ, when once he

1. Amōghavarsha I who reigned from A.D. 814 to 836 was a mere boy of twelve at the time of his accession and hence his teacher Jinasēna should properly be assigned to the 9th century.

2. T. A. Gopinatha Rao (*Sentamīl*, Vol V, p. 15), T. S. Kuppuswami Sastri (*Tamilāham*, Vol I, p. 130) and S. Vayayapuri Pillai (*History of Tamil Language and Literature*, 1956, p. 161), among others, assign this work to the early decades of the 10th century.

tasted the power and privilege of royalty, desired to usurp the same. The king, ignorant of such a Machievallian policy of his minister, to whom he foolishly entrusted the state affairs, discovered the mistake a little too late. In the meanwhile, the queen had three dreams of rather an unpleasant nature. When she wanted their interpretation from the king, he somehow consoled her not to worry about the dreams. Anticipating troubles from his ungrateful minister, it is said that he had constructed for him a sort of aerial vehicle like the modern aeroplane in the form of a peacock. This peacock machine was secretly constructed within the palace in order to carry two persons in the air, and he instructed his queen on how to manipulate this machine. When the queen was in the state of advanced pregnancy, the ungrateful Kaṭṭiyaṅgāraṇ wanted to realise his wish to usurp the kingdom and thus besieged the palace. Since the peacock machine was constructed to carry the weight of two persons alone and since the queen was in an advanced state of pregnancy, the king thought it advisable to place the machine at her disposal and himself stayed behind. When the machine started up with the queen on it, the king with the drawn sword in his hand came out to meet the usurper. In the melee of the fight the king lost his life and the wicked Kaṭṭiyaṅgāraṇ proclaimed himself the king of Rājamāpuram. The queen, who had by that time reached the outskirts of the city, heard this royal proclamation resulting from the death of her royal husband and lost control of the machine which descended and landed on the cremation ground in the outskirts of this city. In the darkness of night she gave birth

to a son in those pitiable surroundings. The queen had nobody to help her and the child was crying helpless in the pitch-dark night on the cremation ground. It is said that one of the *dēvatās*, taking pity on the queen, assumed the form of one of her attendants in the palace and did service to her. Just then one of the merchants of the city carrying his dead child to be buried came there. There he met the beautiful child Jivaka which was left alone by his mother at the advice of the *dēvatā*. The merchant, by name Kandukkadaṇ, was very much pleased at the sight of the royal baby which he recognised as such from the ring in the child's finger and took the live baby, the royal child, back to his house and gave it back to his wife, saying that her child was not dead. His wife gladly accepted this gift from her husband and brought him up thinking it her own. This child was Jivaka, the hero of our story.

The queen Vijayā, accompanied by the *dēvatā*, went to Daṇḍakāraṇya where she assumed the form of a female ascetic and stayed in a *tāpasa-āśrama*. Jivaka was brought up in the merchant's house with a number of his cousins. As a youth he was educated by one Accanandi-ācārya and also learnt archery and other arts requisite for a prince. The *guru* who was attracted by the ability of his student one day narrated to him the tragic story of his royal family and took a promise from the youthful prince that he should not rush to revenge and recover his state till the expiry of one complete year. After getting this promise from the youthful disciple, the *guru* blessed the prince that he

would recover his kingdom after that period and discovered to him his own identity. Afterwards the *guru* left him and went his own way to perform *tapas* and attain *Nirvāṇa* after worshipping at the feet of the 24th Tīrthaṅkara Mahāvīra. Thus ends the first chapter devoted to the education of the prince Jīvaka, hence called *Nāmagaḷ-ilambakam*, *Nāmagaḷ* meaning Sarasvatī, the Goddess of tongue or speech.

2. *Gōvindaīyār-ilambakam*—While the prince was spending his time with his *chetty* cousins in the family of Kandukkaḍaṅ, the hill tribes from the borders carried away the cattle belonging to the king. The shepherds in charge of the cows, being unable to prevent this, ran to the king for help. The king immediately ordered his 100 sons to go and fight the hunters and recover the cattle. But they were all defeated by the hill tribes. The king did not know what to do next. But the chief of the shepherds had it published in the city that he would give away in marriage his daughter Gōvindā to any one who could successfully recover and bring back the king's cows. Jīvaka heard this proclamation, went in pursuit of these *vēḍars*, and recovered all the cows. Since it would not be proper for a *kṣatriya* to marry a shepherd maid, he, with the consent of Nandakōṅ, the shepherd chief, had Gōvindā married to his friend and associate Padumuhaṅ. Thus ends the second chapter dealing with the marriage of Gōvindā.

3. *Gāndharvadattaiyār-ilambakam*—Gāndharva-dattā was the daughter of a *Vidyādhara* king named

Kaluṣavēga Learning from an astrologer that his daughter would marry someone in Rājamahāpura, he wanted to send his daughter to that city. When he was waiting for an opportunity for this a merchant from that city Rājamahāpura, by name Śrīdatta, was returning home with ship-loads of gold as a result of his sea-borne trade. Just like the magic ship-wreck effected by Prospero in Shakespeare's *Tempest*, this *Vidyādhara* king did create a magic ship-wreck and managed to bring the merchant Śrīdatta to his court. There he was intimated why he was brought to the *Vidyādhara* capital, and he was instructed to take with him the princess Gāndharvadattā to be given in marriage to anybody who would defeat her in a *viṇā* contest. Returning to his capital with this *Vidyādhara* princess, Śrīdatta proclaimed to the citizens the conditions of *viṇā-svayaṃvara* and offered the *Vidyādhara* princess to one who would succeed in this contest. This contest was arranged with the permission of Kaṭṭiyaṅgāraṇ the then ruling king. Members belonging to the first three *varṇas* were invited for the contest. Every one got defeated by this princess Gāndharvadattā. Thus elapsed six days. On the seventh day the prince Jīvaka, who was taken by the citizens for merely a merchant's son, wanted to try his chance in this music contest. When Jīvaka exhibited his musical skill in this contest, the *Vidyādhara* princess acknowledged him to be victorious and accepted him as her husband. Several princes who were assembled there, out of jealousy, wanted to fight Jīvaka but all these were defeated and finally Jīvaka took Gāndharvadattā home where he

celebrated the regular formal marriage. Thus ends the third chapter of the marriage of Gāndharvadattā

4 *Guṇamalaiyāi - ilambakam*—On another day during the *vasanta* festival, the youth of the city went to the adjoining park for play and enjoyment. Among these were two young ladies Suramañjarī and Guṇamālā. Between them there arose a discussion as to the quality of the fragrant powder used for the purpose of bathing. Each claimed that her powder was superior. The matter was referred to the wise youth Jīvaka, who gave a verdict in favour of Guṇamālā. Hearing the decision Suramañjarī was sorrow-struck and decided to shut herself up in the *kanyāmāda* with a vow that she would never see a male's face, till this very Jīvaka would come begging for her hand in marriage. While Suramañjarī desisted from taking part in the *vasanta* festival, Guṇamālā, encouraged by the verdict in her favour, went out to enjoy the festival. Jīvaka himself on his way observed a dog beaten to death by some *brāhmanas* whose food was touched by this poor dog. When he saw the dying dog, he tried to help the poor creature and whispered to him the *pañca-namaskāra* with the hope that it would help the creature to have a better future. Accordingly the animal was born in *dēvalōka* as a *dēva* called Sudañjana. This Sudañjana-dēva immediately appeared before Jīvaka to express his sense of gratitude and was willing to serve him. But Jīvaka sent him back with the instruction that he would send for him whenever he was in need. While he thus dismissed the *dēva*, he witnessed a terrible scene. The king's elephant escaped from its place and imme-

diately ran towards the *udayāna* in front of the people returning home after the festival. Just then he saw Guṇamālā returning home with her attendants. They were all frightened at the sight of the mad elephant. Jivaka rushed to their rescue, subdued the king's elephant and made it return home quietly, and thus made the way clear for Guṇamālā and her friends. While Guṇamālā saw the beautiful prince, she immediately fell in love with him. This was reported to her parents who arranged for the marriage of Guṇamālā with Jivaka, which was accordingly celebrated. But the king Kaṭṭiyaṅgāraṇ came to know of the chastisement of his royal elephant and sent his sons and brother-in-law Maḍaṇaṇ to bring this *chetty* boy Jivaka. They, with a number of soldiers, came and surrounded Kandukkaḍaṇ's house. Though Jivaka wanted to fight against them, he remembered his promise to his *guru* to keep quiet for one full year and therefore was not in a position to defend himself. Thus in difficulty he remembered his friend Sudaṇṇaḍēva who immediately brought about a cyclone and rain and thus created confusion among his enemies. In this confusion Jivaka was lifted and carried away by his friend Sudaṇṇaḍēva to his own place. The king's officers, in their confusion, were not able to find out Jivaka. They killed some one else; and reported the matter to the king that they could not bring Jivaka alive and therefore they had to kill him in the confusion created by the cyclone. The king was very much pleased with this result and rewarded them all amply.

5 *Padumaiyāi-ilambakam*—Since Jivaka expressed his desire to return home, Sudañjanadēva, before parting with his friend Jivaka, instructed him in three important *vidyās* which might be useful to him in life. These were: (1) the capacity to assume a beautiful form to be envied even by the God of Love, (2) to cure the effects of deadly poison and (3) to take any form desired. After instructing him in these three useful *mantras*, the *dēva* directed his friend the way he is to take to reach home. Leaving the land of his friend Sudañjanadēva, he roamed about in several places doing useful service to very many who were in suffering. Finally he reached the city of Candrābha in Pallava-dēśa. There he became a friend of Lōkapāla, the Pallava prince. This prince's sister Padmā, one day, when she went to gather flowers, got bitten by a cobra. Jivaka saved her from the effect of poison through the *mantra* given to him by the *dēva* Sudañjana. As a reward of this good service, he had Padmā given to him in marriage by the Pallava king. There he stayed for a few months when he left the city *inognito* all of a sudden. The princess was in great sorrow because of the disappearance of her husband. The king sent messengers in search of his son-in-law Jivaka. They were told by Jivaka himself in disguise that there would be no use in searching for him now, and that he would of his own accord return after nine months. With this glad tidings the messengers went back and comforted the princess Padmā. Thus ends the *Padumaiyāi-ilambakam*.

6 *Kēmaśariyāi-ilambakam*—Then Jivaka reached Kēmapurī in Takka-nāḍu. In that Kēmapurī there was a merchant by name Subhaddiraṇ. He had a daughter by name Kēmaśarī. Astrologers told this merchant that the youth who at the sight produced the emotion of modesty and love in his daughter would become her husband. The merchant in search of a son-in-law tried several times to bring about such a situation to discover the predicted emotion in his daughter. But all cases proved failures till he came upon Jivaka. When Jivaka was invited to his house, he observed to his great joy that his daughter Kēmaśarī at the first sight fell in love with Jivaka. He gladly gave his daughter Kēmaśarī in marriage to Jivaka who stayed with his wife for some time. Again he left the place in disguise, without the knowledge of anybody, to the great grief of his new wife Kēmaśarī.

7. *Kanakamālaiyāi-ilambakam*—Then Jivaka reached Hēmapura in Madhya-dēśa. Reaching the *udyāna* in the outskirts of the city, he met Vijaya the son of Daḍamittan, the king of Hēmapura. This Vijaya was attempting to get a mango fruit from a tree in the garden with the help of his arrow. But he could not succeed. The stranger Jivaka brought down the fruit at his first aim; at this Vijaya was very much delighted; and he reported the stranger's arrival to the king, his father. The king was very much pleased to receive Jivaka and requested him to instruct his sons in archery. When his sons became experts in archery as a result of Jivaka's instruction, the king out of gratitude and pleasure offered his daughter Kanakamālā in

marriage to Jivaka. He was living with Kanakamālai for some time. In the meanwhile, his cousin Nandaṭṭaṇ, not knowing the whereabouts of Jivaka, wanted to go about in search of him. Gāndharvadattā, the *Pulvādhara* princess and Jivaka's first wife, gave the information about the exact whereabouts of Jivaka at the moment. Through the help of her *vidyā*, she managed to lead Nandaṭṭaṇ to Hēmapura where he stayed with his friends. Jivaka's other friends went in search of him. On their way they met the old queen Vijayā in a *tavappaṭṭi*. She was informed of all that happened to Jivaka after she left the baby on the cremation ground. And she expressed a great desire to meet her son, and they promised to arrange for such a meeting within a month and left the *tavappaṭṭi* to go to Jivaka. While Jivaka was living with his new wife Kanakamālai, they pretended to besiege the town in order to meet Jivaka. Jivaka with his cousin Nandaṭṭaṇ gathered large forces and went out to meet the besieging army in battle. Padumuhaṇ who was in charge of the army outside and a friend of Jivaka despatched his first arrow with a message tied to it informing Jivaka of his own identity and the object of the visit. When the arrow fell at the feet of Jivaka, he picked it up and read the message to his great joy. Recognising that they were all his friends he invited them all into the city and introduced them to the king and father-in-law. When Jivaka learnt from his friends about his mother and her eagerness to meet him, he took leave of the king and his wife Kanakamālai who was asked to stay with her father. He started from the city with all his friends to meet his old mother. Jivaka

together with his associates reached Daṇḍalākāraṇya and met his old mother Vijayā. Vijayā embraced her son with great joy because of the separation of several years. Thus he spent 6 days in the *tavappaḷi* with his mother Vijayā. She advised her son to meet his maternal uncle Gōvindarāja and to take his advice and help for the purpose of recovering his father's lost kingdom. He sent his mother in the company of a few female ascetics to his uncle's place, while he himself with his friends went towards Rājamahāpuram. They all camped in a garden adjoining the city.

8. *Vimalaiyār-ilambakam*—Next day Jīvaka, leaving his friends there, went into the city assuming a beautiful form which could attract even the God of Love. While he was walking along the streets of the city, there appeared before him Vimalā who ran into the street to pick her ball which went astray while she was playing. At the sight of that handsome Jīvaka, she fell in love with him. She was the daughter of a merchant by name Sāgaradatta. Jīvaka went and sat in Sāgaradatta's shop just to take rest. The large stock of sugar, which he had in store for a long time unsold, was disposed off immediately after the visit of the stranger to the shop. This was taken to be a very good omen by the merchant Sāgaradatta, as he had learnt previously from the astrologers "that he whose presence would lead to the complete disposal of his unsold goods would be the proper son-in-law for him." He gladly offered his daughter Vimalā in marriage to this beautiful youth. Jīvaka accepted Vimalā in marriage and spent with her just two days and the

third morning he went back to his friends' camp in the garden outside the city

9 *Suramañjarī-ilambakam*—His friends observed Jivaka with the marks of a fresh bridegroom and wanted to know the identity of his fresh matrimonial conquest. When Jivaka told them that he had married Vimalā, the merchant's daughter, they all congratulated him that he was the veritable Kāma. But one of his friends named Buddhīṣeṇa was not willing to congratulate him for this paltry achievement, for, in the city there was one Suramañjarī who would not brook to see a male's face. and if Jivaka succeeded in marrying her, then he would be congratulated as the veritable God of Love. Jivaka took up the challenge. Next day he assumed the form of a very old *bṛāhmaṇa* mendicant and appeared before the gate of Suramañjarī. Suramañjarī's maid servants informed their mistress of the appearance of the *bṛāhmaṇa* mendicant at her gate begging for some food. Suramañjarī, thinking that an old and frail *bṛāhmaṇa* mendicant would not lead to the violation of her vow, instructed her servants to bring the old man into the house. There the old mendicant was received as an honoured guest and was offered the finest food that she could arrange for. After dinner the old man took rest on a beautiful bed prepared for him. After a few minutes' nap the old man sang a very beautiful song which was identified by Suramañjarī as Jivaka's. This roused in her the old desire to win over Jivaka for herself. She decided to go to the temple of Love the next day to offer worship to the God of Love that she might at last

get Jivaka as her husband. Even before Jivaka took the shape of a *brāhmaṇa* mendicant, he arranged with his friend Buddhīṣeṇa that he should remain hiding behind the God of Love in the temple and that when Suramañjarī begged the God to help her to win Jivaka he must answer her favourably from behind the idol. So next day when Suramañjarī with her attendants wanted to go to the temple of Love, she took with her in the carriage this old *brāhmaṇa* mendicant. He was left in one of the front rooms of the temple, while Suramañjarī went into the temple to offer *pūjā*. After the *pūjā* was over, she begged the God of Love to promise success in her adventure. Immediately there came a voice from inside the temple "Yes, you have won already Jivaka." In great delight she wanted to return home, and when she went to pick up the old mendicant on her way, Lo ! she found there the youthful prince Jivaka instead of the old *brāhmaṇa* mendicant. There was no limit to her joy. She clasped him in great delight and announced that she would marry him. The matter was intimated to her father Kubēradatta who was very glad to have the marriage celebrated immediately. From this city of Rājamāpura he took leave of his foster-father and went out with his friends in the disguise of a horse dealer.

10 *Manmagaṭ-īlambakam*—Thus Jivaka with his friends entered Vidāya-nāḍu, the land of his uncle Gōvindarāja. He was received by his uncle with great joy. There he discussed with his uncle as to the method of reconquering his country Hēmāṅgada from the usurper Kaṭṭiyaṅgāraṇ. Gōvindarāja tried to

get Kaṭṭiyaṅgāraṇ to his place by a stratagem. This Gōvindarāja had a beautiful daughter named Ilakkaṇai. He proclaimed the conditions of a *svayaṃvara* and set up a machine in the form of a boar which was always rotating, he who successfully hit the rotating boar would be accepted as the fitting husband to the princess. Kaṭṭiyaṅgāraṇ and several other princes were assembled at the court of Gōvindarāja in order to try their luck at the *svayaṃvara*. But none was really successful. At last Jivaka appeared on the scene on the back of an elephant. The very sight made Kaṭṭiyaṅgāraṇ frightened. Jivaka, whom he considered to be dead and gone, was before him fully alive. He got down from the elephant's back and hit at the boar-mark successfully with his arrow, and won the hand of the princess in the *svayaṃvara*. Then his uncle Gōvindarāja openly announced who this young man was and sent an ultimatum to Kaṭṭiyaṅgāraṇ to return back his kingdom. But Kaṭṭiyaṅgāraṇ accepted the challenge and preferred to fight. He was defeated and killed in a regular battle together with his hundred sons. Jivaka was victorious. At the news of the victory, his old mother was in great joy and felt that her life-purpose was fulfilled.

11 *Pūmagat-ilambakam*—Then Jivaka, after the victory, marched to his own city Rājamāpuram where he had the coronation ceremony conducted in a grand manner to the delight of his friends and relations. This is spoken of as the marriage with the Bhūmidēvī, the Spirit of the earth, because Jivaka's previous career was one of a glorious stream of marriages.

12 *Ilakkaṇaiyār-ilambakam*—After assuming the kingship over Hēmāṅgada-nāḍu he had the celebration of the marriage with his uncle's daughter Ilakkaṇai who was won in the last *śayamāra*, by his successful hitting at the boar-mark. and rewarded all his friends in a fitting manner. His foster-father was elevated to royal honour. His friends were given several presents. He gave away all the wealth of Kaṭṭiyaṅgāraṇ to his uncle Gōvīndarāja. He built a temple in honour of his friend Sudaṇḍaṇadēva. Thus during his reign all were satisfied and the country enjoyed plenty and prosperity.

13. *Mutti-ilambakam*—While they were all living in happiness. one day his old mother Vijayā expressed her desire to renounce all these worldly pleasures and wanted to live the life of an ascetic. Thus, with the permission of her son and king, she spent her remaining days in a *tāpasa-āśrama* in prayer and spiritual discipline. The king Jīvaka, while wandering in the *udjāna*, one day noticed a curious phenomenon. He observed a monkey with her lover enjoying their happy life. Immediately he saw the male monkey fetching a fine jack fruit to offer to his mate. Just then the gardener, noticing the jack fruit in the hands of the monkey, beat him with his stick and took away the jack fruit which he did eat. When this was noticed by Jīvaka, he realised that this was symbolic of all worldly riches, always taken possession of by the mightier at the cost of the weaker. Even royal honour is no exception to this. Everywhere he found the principle 'might is right' triumphant. He saw that

in the life of Kaṭṭiyaṅgāraṇ and he immediately knew in his own life the same principle illustrated. Royal honour resting on such unethical foundation was certainly not the thing to be coveted for. Therefore he resolved to abdicate his kingdom in favour of his son and retire from sovereignty to spend the rest of his life in penance. So he went away to the place where Mahāvīra was, got instruction in spiritual matters from Gaṇadhara Sudharma who initiated him into spiritual life and penance. Thus Jīvaka spent the rest of his period in meditation and finally attained *Nirvāṇa* as the fruit of his meditation and penance. Thus ended the glorious life of the great *kṣatriya* hero Jīvaka in whose honour this monumental Tamil classic was composed by the author Tiruttakkadēva.

This classic contains 3145 stanzas. An excellent edition containing a fine commentary by Naccinār-*kkinīyar* is now available, and it is by the famous scholar Mahāmahōpādhyāya Dr V Swaminatha Ayyar who has devoted all his life to the publication of rare Tamil classics.

Let us now turn to the five minor *kāvya*s¹ which are (1) *Yaśōdhara*, (2) *Cūdāmani*², (3) *Udayanan-katha*, (4) *Nāgakumāra-kāvyam* and (5) *Nilakēṣi*. All these five minor epics were composed by Jaina authors.

1 These are popularly known as *Aṭṭ-mṛgukāppiyangal*.

2 Of the five minor *kāvya*s, *Cintāmani* has been edited by Damodaram Pillai (1889). Besides, *Vacana-Cintāmani* (1898) by the same editor is a prose rendering of *Cintāmani* in easy style and diction.

(1) *Yasôdhara-kāvya* —Unlike Jaina literary works in Sanskrit, where the authors generally give a bit of autobiographic information, either at the beginning or at the end of the work, in Tamil literature, the author maintains absolute silence on that matter. It is very often difficult to know even the name of the author, not to speak of other details relating to his life. We have to depend upon purely circumstantial evidence as to the life of the author. Sometimes such circumstantial evidence will be extremely meagre, and we have to confess our ignorance about the author and his life. Such is the case with this *Yasôdhara-kāvya*. Practically nothing is known about the author except that he was a Jaina ascetic. From the nature of the story all that we can infer is that it is later than the Hindu doctrine of *jāga* as reformed by Madhvācārya. Madhvācārya, the famous Vēdāntic scholar, introduced a healthy reform that Vēdic ritual could very well be continued without involving animal sacrifice if a substitute for the animal be introduced in the same form made of rice-flour. The story of *Yasôdhara-kāvya* is evidently intended to reject this ritualism even with this substitute. The moral value of conduct depends upon the harmony between thought, word and deed, *manas*, *vak* and *kāya*. In this particular form of ritualism, though the actual deed is avoided, there is still lacking the harmony and co-operation of the other two. The desire to sacrifice an animal and to pronounce the necessary *mantras* being there, the substitution of a mock-animal would not relieve an agent of any of his responsibility for animal sacrifice.

This seems to be the main theme of the story in which incidentally many of the doctrines relating to the Jaina religion are introduced. Hence the work must be placed after the period of the reformation in ritualism associated with the founder of Mādhva philosophy.

The scene of the story is laid in Rājapura in Oudaya-dēśa, in Bharata-khaṇḍa. Māridatta is the name of the king. There is a Kālī temple in the city dedicated to Canda-Māridēvī. It was the time of a great festival for this Canda-Māridēvī. For the purpose of sacrificing, there were gathered in the temple precincts, pairs of birds and animals, male and female, such as fowls, peacocks, birds, goats, buffaloes and so on. These were brought by the people of the town as their offerings to the *dēvī*. The king Māridatta, to be consistent with the status and position of *raja*, wanted to offer as sacrifice not merely the ordinary beasts or birds but a pair of human beings as well. So he instructed his officer to fetch a pair of human beings, a male and a female, to be offered as a sacrifice to the goddess Kālī. The officer accordingly went about in search of human victims. Just about that time a Jaina *Saṅgha* consisting of 500 ascetics presided over by Sudattācārya came and settled at the park in the outskirts of the city. In this *Saṅgha* there were two youths Abhayaruci and Abhayamati, brother and sister. These two young apprentices, since they were not accustomed to the rigorous discipline characteristic of the grown up monks in the *Saṅgha*, were very much fatigued on account of the long travel and were permitted by the head of the *Saṅgha* to enter the town for

obtaining alms for themselves. The officer of the king, who went about in search of human victims, was very glad to capture these two beautiful youths and marched them to the Kālī temple and informed the king of his capture. The king Māridatta gladly went to the Kālī temple with the object of offering his sacrifice with these beautiful youths. The people assembled there asked these two beautiful youths to prey to Kālī that, as a result of this great sacrifice, blessings must be showered on the king and the land. The two ascetics smiled at this request; and they themselves blessed the king that he might be weaned from this cruel form of worship, so that he might have the pleasure of accepting the noble *ahiṃsā-dharma* which would lead him to a safe spiritual haven. When they pronounced this with a smile on their beautiful faces, the king was nonplussed for he could not understand how two such young and beautiful persons, in the face of death, could have such peace of mind as to laugh at the whole game as if it were none of their own concern. Therefore the king wanted to know the reason why they laughed at such a grave moment and expressed a desire to know who they were, and why they had come to the city, and so on. The sword drawn for sacrifice was sheathed again, and the king was in a mood to know the reason for the queer behaviour of the two youths. As desired by the king the brother Abhayaruci began to answer: "The reason why we laughed, without being in fright, was the result of the knowledge that everything that happens to an individual is but the fruit of his previous *karma*. Fear to

escape the fruits of one's own *karma* is but the result of ignorance. Hence we were not afraid of our own fate which is the consequence of our own previous action. We have to laugh simply because the whole scene here is steeped in so much ignorance. As a result of our own conduct that we sacrificed a fowl made up of rice-flour, we had to suffer and endure for seven births, successively taking the form of lower animals and suffering all sorts of pain. Only in this period, we have the good fortune to regain our human form. We know very well that all this suffering was the result of our silly desire to offer sacrifice to Kālī, though the actual victim of sacrifices was merely an imitation fowl made of flour. After realising this, when your people asked us to pray to Candā-Māri-dēvi for the prosperity and welfare of yourself and your kingdom as a result of the sacrifice of several animals and birds together with human beings, we could not but laugh at the simplicity and ignorance of the people here."

When the king heard this, he gave up the idea of sacrifice and wanted to know more about the life of the two victims who exhibited such magnificent peace of mind even in the very jaws of death. Thus ends the first section.

In the second section is narrated the story of these two youths and how they brought upon themselves all the troubles on account of sacrificing a mock-fowl. The scene is laid in Ujjain, the capital of Avanti of Mālava-dēśa. The ruler of the country was one Aśōka.

His queen was Candramatī Yaśōdhara was their son. It is this prince Yaśōdhara that is the hero of this story. This Yaśōdhara married a beautiful princess by name of Amṛtamatī. This beautiful queen gave birth to a son Yaśōmati. The old king Aśōka abdicated the kingdom in favour of his son Yaśōdhara and instructed him to observe the principles of righteous rule according to *rājanīti*. He instructed his son on how he should safeguard *dharma*, *artha* and *kāma*, the three *puruṣārthas*. He should maintain religion and religious worship at a high level of purity based upon the *ahiṃsā* doctrine. Having given all this advice and after establishing his son as the king of the land, the old king adopted the life of an ascetic and spent his time in an *āśrama*. While the king Yaśōdhara and his queen Amṛtamatī were living happily, one early morning the queen heard the sweet music of the elephant-keeper singing in *malapañcama-rāga*. The queen was attracted by the music and sent her attendant Guṇavatī to procure the person who was responsible for such sweet music. This information created a surprise in that attendant who advised the queen to remember her status and prestige : but as she insisted on having the person with whom she fell in love, the attendant had to bring the keeper of the elephant who was a detestable leper. Even in spite of this deformity, the foolish queen entered into an intimacy with that wretch. The king was at first ignorant of the whole affair. But soon the king came to know of this disgusting behaviour of the queen. Noticing the peculiar estrangement in her behaviour, he himself

grew weary of worldly riches and was trying to discard the kingly pleasures and renounce the world. Just then he had an ominous dream in which the moon from the high skies was observed to fall down towards the earth losing all her light and glory. The king feared that this was symbolic of some calamity and wanted to know how to avoid the evil foretold in this dream. The queen-mother was consulted by the king who was advised to offer some animal sacrifice to Kālī for the purpose of warding off such a calamity. The king, because he was a faithful follower of *ahiṃsā-dharma*, could not reconcile himself to animal sacrifice. Hence the king and his queen-mother both arrived at a compromise according to which the king had to offer a fowl made of rice-flour as a sacrifice to Kālī. So the mock-fowl was offered as a sacrifice to Kālī. Thus troubles began. In the meanwhile, the queen, knowing that her conduct was discovered by the king and the queen-mother, hated them both and finally succeeded in killing them by poisoning them. Thus, after disposing off the king and his mother, this wicked queen Amṛtamati made her own son Yaśōmati the king of Āvanti-dēśa. After the death of Yaśōdhara and his queen-mother Candramati as a result of the sin of sacrificing to Kālī, they were born as lower animals for seven births in succession.

The third section is the description of the various *janmas* taken by the king Yaśōdhara and his mother as lower animals and birds, and the grief and suffering that they had to undergo.

In the fourth section the narrative of the new king Yośomati is given and also the story of Abhayaruci and Abhayamati who were in their previous births Yośodhara and his queen-mother Candramati. Finally, when Māridatta learnt the whole story, he desired to know more about this noble truth *ahiṃsā*, and he was taken to the *guru* who was camping in the *uśyāna* in the outskirts of the city where the king had the initiation into the noble faith of *ahiṃsā*. Thereafter, he not only gave up the offering of animal sacrifice to Kālī himself, but also proclaimed to his people that such a sacrifice should not be offered any longer. Thus he elevated the religion and temple worship to a higher and nobler level all over his land. This is the story of the *Yasōdhara-kāvya* in Tamil about whose author we know nothing. The story is found even in Sanskrit literature. There is a Sanskrit *Yasōdhara-kāvya* dealing with the same story. But it is not clearly known which is earlier, the Tamil or the Sanskrit one.

The Tamil *Yasōdhara-kāvya* was first published by the late T. Venkatarama Iyengar, an esteemed friend of the present writer. Unfortunately the edition is out of print and hence not available to readers at present.

(2) *Cūḷāmaṇi*.— It is composed by the Jaina author and poet Tolāmoḷittēvar. He was evidently under the patronage of the chief Vijaya of Kārveṇagar. The editor of this work, Damodaram Pillai, is of opinion that it must be earlier than some of the major *kāvya*s. His conclusion is based upon the fact that several stanzas from *Cūḷāmaṇi* are quoted by Amṛtasā-

gara, the author of *Yāpparungalakāṇika* *Cūṭāmaṇi* is based upon a Purāṇic story contained in the *Mahāpurāṇa* by Jinasēna. The hero of the story is one Tivṛṭṭaṇ, one of the nine Vāsudēvas according to the Jaina tradition, of whom Kṛṣṇa of *Bhārata* fame is one. *Cūṭāmaṇi* resembles *Cintāmaṇi* in poetic excellence. It contains 12 *saigas* and 2131 stanzas on the whole. The story runs as follows. Prajāpati, King of Suramādēśa, whose capital was Pōtanapura, had two principal queens, Mṛgāvati and Jayavati. Tivṛṭṭaṇ the hero, was the son of the *mahādēvi* Mṛgāvati, Vijaya the son of Jayavati and this was the elder of the two. Vijaya and Tivṛṭṭaṇ were exactly corresponding to Balarāma and Kṛṣṇa, the former fair, and the latter dark in complexion. A soothsayer told the king Prajāpati that his son Tivṛṭṭaṇ would marry a *Vidyādhara* princess very shortly. The *Vidyādhara* king of Rādānūpura had a daughter by name Svayamprabhā who was very beautiful. This *Vidyādhara* king also had a prediction made by a soothsayer that his daughter Svayamprabhā would marry a *kṣatriya* prince of Pōtanapura. The *Vidyādhara* monarch sent one of his ministers with a letter to the king Prajāpati offering his daughter in marriage to Tivṛṭṭaṇ. King Prajāpati of Pōtanapura, though surprised at first at this offer from the *Vidyādhara* king, consented to the marriage. In the meanwhile, the matter was known to the *Vidyādhara* emperor Aśvagrīva to whom both Prajāpati and the father of Svayamprabhā were subordinates. Aśvagrīva, the *Vidyādhara* emperor, demanded from the father of Tivṛṭṭaṇ the usual tribute. King Prajāpati, fearing the

wrath of the *Vidyādhara* emperor, ordered the tribute to be paid immediately. But his son Tiviṭṭaṇ would not permit this. He denied allegiance to the *Vidyādhara* emperor and sent the messenger back saying "No tribute will be paid hereafter." One of the *Vidyādhara* ministers attached to Aśvagrīva's court wanted to kill this foolhardy *kṣatriya* youth Tiviṭṭaṇ by a stratagem. He assumed the form of a lion and destroyed the cattle of the land of Suramai belonging to the king Prajāpati. The sons of Prajāpati, Tiviṭṭaṇ and Vijaya, set out to slay the lion. The lion, which was the assumed form of the *Vidyādhara* minister, cleverly decoyed Tiviṭṭaṇ into a cave. Tiviṭṭaṇ pursued the lion into the cave. There was a real lion in that cave which devoured the *māyā* lion and wanted to have Tiviṭṭaṇ also. Tiviṭṭaṇ was not to be frightened by this. The *Vidyādhara* lion having disappeared into the mouth of the real lion of the cave, he caught hold of the head of the real lion and killed it easily. This killing of the lion was a part of the prediction given by the soothsayer to the king of Rādānūpura, the father of Svayamprabhā, who was to be given in marriage to Tiviṭṭaṇ. Therefore the king of Rādānūpura set out with his daughter Svayamprabhā for Pōtanapura where the *Vidyādhara* princess was given in marriage to the gallant Tiviṭṭaṇ. The *Vidyādhara* emperor Aśvagrīva, boiling with wrath because of the treatment meted out to his messenger by his subject's son Tiviṭṭaṇ, had now his anger aggravated because of the latter's marriage with a *Vidyādhara* princess. He could not brook the idea of an

ordinary *kṣatṛiya* prince, and that too the son of his own subordinate, marrying a *Vidyādhara* princess of his own noble race. He marched with his mighty force against *Tiviṭṭan*. A war ensued. *Tiviṭṭan*, being a *Vāsudēva*, was in possession of divine magic powers, and with his *cakṛa* made a clean sweep of the *Vidyādhara* army and finally slew the *Vidyādhara* emperor *Aśvagrīva* himself. The result of this victory made *Tiviṭṭan*'s father-in-law suzerain lord for the whole of the *Vidyādhara* land. *Tiviṭṭan* himself inherited his father's domain and lived happily with his *Vidyādhara* bride *Svayamprabhā* together with his several thousand other spouses. He had a son by his *Vidyādhara* bride *Svayamprabhā* named *Amṛtasēna*. He gave his sister in marriage to his brother-in-law *Arkakīrti* and by his sister a daughter was born called *Sudāra* and also a son. *Tiviṭṭan* had another daughter by name *Jōṭimālā* for whose marriage he proclaimed a *svayamvata*. This daughter chose for her husband her maternal uncle, *Arkakīrti*, whereas the *Vidyādhara* princess chose his own son *Amṛtasēna*. Thus by these two marriages the alliance between the *Pōtanapura* dynasty and the *Vidyādhara* dynasty was further strengthened. Thus, when the two countries were living in happiness and the people were enjoying prosperity, the old king *Prajāpati* renounced the kingdom in favour of his son and passed the remainder of his life in *yōga* and meditation. As a result of this *Jina-dikṣā* and spiritual penance the king *Prajāpati* escaped from *samsāra* and attained *mukṭi*. Thus ends

the story of *Cūṭamani*, a very important work included in the category of the five minor *kāvyas*.

(3) *Nilakēṣi*¹—This is also one of the five minor *kāvyas* which is evidently by a Jama philosopher-poet about whom we know nothing. It is a controversial work dealing with the systems of Indian philosophy and it has an excellent commentary called *Samaja-divākara* by one Vāmana-muni. This Vāmana-muni is the same as the author of another classic called *Mēṇumandirapurānam*. *Nilakēṣi* appears to be a refutation of the Buddhistic work *Kuṇḍalakēṣi* which is unfortunately lost now. This *Kuṇḍalakēṣi* was included under the category of the five *mahākāvyas*. Though the Tamil classic of this name is lost to the world, the story of *Kuṇḍalakēṣi* as found in the Buddhistic work is given below for the simple reason that the related story of *Nilakēṣi* is modelled after *Kuṇḍalakēṣi* and is intended to be a refutation of *Kuṇḍalakēṣi*'s philosophy. The story of *Kuṇḍalakēṣi* is as follows, taken from *The Buddhist Legends* (H O S)

A rich merchant of Rājagṛha, it seems, had an only daughter who was about sixteen years of age, and she was exceedingly beautiful and fair to see. When women reach this age, they burn and long for men. Her mother and father lodged her on the topmost

1 The learned author has written and published a detailed introductory treatise on *Neelakēṣi* (Kumbakonam 1936) making the contents of this work of great literary merit available to the world of scholars.

floor of a seven-storied palace in an apartment of royal splendour, and gave her only a single slave-woman to wait upon her.

Now one day a young man of station was caught in the act of robbery. They bound his hands behind his back and led him to the place of execution, scourging him with lashes at every cross-road. The merchant's daughter heard the shouts of the crowd, said to herself, "What is that?", looked down from the top of of the palace, and saw him

Straightaway she fell in love with him. So great, in fact, was her longing for him that she took to her bed and refused to eat. Her mother asked her, 'What does this mean, my dear daughter?' 'If I can have that young man who was caught in the act of committing robbery and who was led through the streets, life will be worth living, otherwise I shall die here and now.' 'Do not act in this manner, my dear daughter, you shall have someone else for your husband, someone who is our equal in birth and family and wealth.' 'I will have no one else; if I cannot have this man, I shall die.'

The mother, unable to pacify her daughter, told the father but the father likewise was unable to pacify his daughter. 'What is to be done?', thought he. He sent a thousand pieces of money to the king's officer who had captured the robber and who was accompanying him to the place of execution, saying, 'Take the money and send the robber to me.' 'Very well' said the king's officer. He took the money and released the

robber, had another man put to death, and sent word to the king 'The robber has an executed. Your Majesty'

The merchant gave his daughter in marriage to this robber. She resolved to win the favour of her husband, and from that time on, adorned with all her ornaments, she prepared her husband's meal with her own hand. After a few days the robber thought to himself, 'When can I kill this woman, take her jewels and sell them, and so be able to take my meals in a certain tavern? This is the way.'

He took to his bed and refused to eat. She came to him and asked, 'Are you in pain?' 'Not at all, wife.' 'Then perhaps my mother and father are angry with you?' They are not angry with me, wife.' 'What is the matter, then?' 'Wife, that day when I was bound and led through the streets, I saved my life by vowing an offering to the deity that lives on Robber's cliff, likewise it was through His supernatural power that I gained you for my wife. I was wondering how I could fulfil my vow of an offering to the deity.' 'Husband, do not worry, I will see to the offering, tell me what is needed.' 'Rich rice-porridge flavoured with honey, and the five kinds of flowers including the *tāja* flower.' Very well, husband, I will make ready the offering.'

Having prepared the whole offering, she said to her husband 'Come, husband, let us go.' 'Very well, wife, let your kinsmen remain behind, put on your costly garments and adorn yourself with your precious jewels, and we will go gaily, laughing and disporting

ourselves.' She did as she was told. When they reached the foot of the mountain, the robber said to her, 'Wife, from this point on let us two go alone, we will send back the rest of the company in a conveyance, you take the vessel containing the offering and carry it yourself.' She did as she was told.

The robber took her in his arms and climbed the mountain to the top of the Robber's cliff (One side of this mountain men can climb; but the other side is a precipitous cliff, from the top of which robbers are flung, being dashed to pieces before they reached the bottom: therefore it is called 'Robber's cliff'). Standing on the top of the mountain, she said, 'Husband, present the offerings'. Her husband made no reply. Again she spoke, 'Husband, why do you remain silent'. Then he said to her, 'I have no use for the offering'. 'I deceived you in bringing you here with an offering'. 'Then why did you bring me here, husband?' 'To kill you, seize your jewels, and escape'. Terrified with the fear of death she said to him, 'Husband, both my jewels and my person belong to you; why do you speak thus?'. Over and over again she pleaded with him, 'Do not do this.' but his reply only was 'I will kill you'. 'After all, what will you gain by killing me? Take these jewels and spare my life, henceforth regard me as your mother, or else let me be your slave-woman and work for you'. So saying, she recited the following stanza

Take these golden bracelets, all set with beryls
Take all, and welcome, call me your slave-woman.

The robber, hearing this, said to her, 'Despite what you say, were I to spare your life, you would go and tell your mother and father all I will kill you That is all Lament not with vehement lamentation' So saying he recited the following stanza

Lament not over much,
tie up your possession quickly
You have not long to live,
I shall take all your possessions

She thought to herself, 'Oh, what a wicked deed is this ? However, wisdom was not made to be cooked and eaten, but rather to make men look before they leap I shall find a way of dealing with him' And she said to him, 'Husband, when they caught you in the act of committing robbery and led you through the streets, I told my mother and father, and they spent a thousand pieces of money in ransoming you and they gave you a place in their house, and from that time on I have been your benefactress, to-day do me the favour of letting me pay obeisance to you' 'Very well, wife,' said he, granted her the favour of paying obeisance to him, and then took his stand near the edge of the cliff

She walked around him three times, keeping him on her right hand, and paid obeisance to him in the four places Then she said to him, 'Husband, this is the last time I shall see you Henceforth you will see me no more, neither shall I see you anymore' And she embraced him both before and behind Then, remaining behind him, as he stood off his guard near the edge of the cliff, she put one hand to his shoulder

and the other to his back, and flung him over the cliff. Thus was the robber hurled into the abyss of the mountain, and dashed to pieces when he reached the bottom. The deity that dwelt on the top of the Robber's cliff observed the actions of the two and, applauding the woman, uttered the following stanza :

Wisdom is not always confined to men ,
A woman too is wise and shows it now and then

Having thrown the robber over the cliff, the woman thought to herself, "If I go home, they will ask me, 'Where is your husband?' and if, in answer to this question, I say 'I have killed him' they will pierce me with the knives of their tongue, saying 'We ransomed the scoundrel with a thousand pieces of money and now you have killed him.' If, on the other hand, I say, 'He sought to kill me for my jewels,' they will not believe me. I am done with home." She cast off her jewels, went into the forest, and after wandering about for a time came to a certain hermitage of nuns. She reverently bowed and said, 'Sister, receive me into your Order as a nun.' So they received her as a nun.

After she had become a nun, she asked 'Sister, what is the goal of your religious life?' 'Sister, the development of spiritual ecstasy through the employment of the *kasinas*, or else the memorising of a thousand articles of faith, this is the highest aim of our religious life.' 'Spiritual ecstasy I shall not be able to develop, Reverend Sister, But I will master the thousand articles of faith.' When she mastered the thousand articles of faith, they said to her, 'You have

acquired proficiency, now go through the length and breadth of the land of the Rose-Apple and look for some one able to match question and answer with you'

So, placing a branch of Rose-Apple in her hands they dismissed her with these words, 'Go forth, Sister, if any one who is a layman is able to match question and answer with you, become his slave. if any monk, enter his Order as a nun, adopting the name 'Nun of the Rose Apple' She left the hermitage and went about from place to place asking questions to everyone she saw No one was able to match question and answer with her, in fact, such a reputation did she acquire that whenever men heard the announcement. 'Here comes the Nun of the Rose-Apple,' they would run away

Before entering a town or village for alms, she would scrape a pile of sand together before the village gate and there plant her rose apple branch Then she would issue her challenge, 'Let him that is able to match question and answer with me trample this rose apple under his feet' So saying, she would enter the village No one dared to pass beyond that spot When one branch withered, she would procure a fresh one

Travelling about in this way, she arrived at Sāvattthī, planted the branch before the city gate, issued her challenge in the usual way, and went in to seek alms A number of young boys gathered about the branch and waited to see what would happen Just then the elder Sāriputta, who had made his round and eaten

his breakfast and was on his way out of the city, saw those boys standing about the branch and asked them 'What does this mean?' The boys explained matters to the Elder. Said the Elder, 'Go ahead, boys, trample that branch under your feet.' 'We are afraid to, Reverend Sir' 'I will answer the question, you go ahead and trample the branch under your feet' The Elder's words supplied the boys with the necessary courage. Forthwith they trampled the branch under their feet shouting and kicking up dust.

When the nun returned, she rebuked them and said, 'I don't intend to bandy question and answer with you, how did you come to trample the branch under your feet?' 'Our noble Elder told us to' 'Reverend Sir, did you tell them to trample my branch under their feet?' 'Yes, Sister' 'Well then, match question and answer with me' 'Very well, I will do so'

As the shades of evening drew on, she went to the Elder's residence to put her questions. The entire city was stirred up. The people said to each other, 'Let us go and hear the talk of the two learned persons'. Accompanying the nun from the city to the Elder's residence, they bowed to the Elder and seated themselves respectfully on one side.

The nun said to the Elder, 'Reverend Sir, I wish to ask you a question' 'Ask it, Sister' So she asked him the thousand articles of faith. Every question the nun asked, the Elder answered correctly. Then he said to her, 'You have asked only these few questions; are there any others?' 'These are all.'

Reverend Sir.' 'You have asked many questions; I will ask you just one; will you answer me?.' 'Ask your question'. 'What is one?' She said to herself, 'This is the question I should be able to answer'; but not knowing the answer, she inquired of the Elder, 'What is it, Reverend Sir?.' 'This is the Buddha's question, Sister.' 'Tell me also the answer, Reverend Sir.' 'If you will enter our Order, I will tell you the answer.' 'Very well, admit me to the Order.' The Elder sent word to the nuns and had her admitted. After being admitted to the Order, she made her full profession, took the name Kuṇḍalakēśī, and after a few days became an *Arhat* endowed with supernatural faculties.

In the Hall of Truth the monks began a discussion of the incident. 'Kuṇḍalakēśī heard little of the Law, and yet she succeeded in being admitted to the Order, moreover, she came here after fighting a fierce battle with a robber and defeating him.' The teacher came in and asked them, 'Monks, what is it that you are sitting here discussing now?.' They told him "Monks, we assure not the Law. I have taught as being 'little' or 'much'. There is no superior merit in a hundred sentences that are meaningless: but one sentence of the Law is better. He that defeats all other robbers wins no victory at all, but he who defeats the robbers, his own depravities, his is victory indeed." There he joined the connection and preaching the Law, pronounced the following stanza :

Though one should recite a hundred stanzas
Composed of meaningless sentences

Yet one Sentence of the Law were better
Which if a man hear he is at peace

Though one should conquer a thousand
times a thousand men in battle,

Yet would he be the mightiest conqueror
Who should conquer one himself

Nilakēṣī, which is one of the five minor *kāvya*s in Tamil, is evidently an answer to *Kuṇḍalakēṣī*, the Buddhistic work. As is suggested by the author himself, the story is not taken from among the Purāṇic stories. The story is probably an imaginative creation by the author merely to serve as a frame-work for introducing philosophical discussions. The work has not seen the light of day up to the present. The present writer is trying to bring out an edition of this rare classic which is in press. In the course of a few months it may be made available to the public¹

The story begins with a scene laid in Pāñcāla-dēśa which is otherwise known as Pārtti-nāḍu. The king of the land is referred to be Samudrasāra and his capital is Puṇḍravardhana. On the outskirts of this city there is a cremation ground which goes by the name of Pālālayam. There is also a famous Kālī temple there. Just about the Kālī temple there is a Jaina *yōgin* called Municaṇdra. One day people from the town brought as offering to the Kālī a number of beasts and birds. The Jaina *ācārya* asked them the reason for this extraordinary sacrifice. In answer they gave that these animals and

1 Since edited by him

birds they had to offer to Kālī for the queen had given birth to a child as the result of Kālī's blessing. The Jaina *ācārya* informed those persons that the Goddess would be quite satisfied if baked clay models of animals and fowls were set up as their offerings before the Kālī temple. Such a procedure would be quite enough to satisfy the Goddess and to fulfil their vows. Further, it would relieve a number of animals from death and also save themselves from the sin of *hiṃsā*. This teaching evidently appealed to the people at large who drove away all their animals back to their homes. This behaviour of the people very much upset the Goddess Kālī who realised that she was not capable of frightening away the Jaina ascetic because of his superior spiritual culture. But now she wanted to drive him away from the precincts of the Kālī temple so that he might not interfere with the regular sacrifice. Hence she went about in search of her chief, the great Nīlakēśī, of the southern country, before whom the complaint was placed as to the Jaina ascetic's interference with the regular sacrifice and worship at the Kālī temple. The great Nīlakēśī marched towards the north in order to get rid of this Jaina *yōgin* and to restore regular worship and sacrifice at the Kālī temple at the city of Puṇḍravardhana. Nīlakēśī created there several frightening situations hoping to drive away Muncandr-*ācārya*. All her attempts to frighten the *yōgin* proved futile. He was not the person to be easily got rid of. He was firmly rooted in his practice of *yōga* and no amount of dreadful circumstances created in the environment would affect his calm and peaceful meditation. He went on as if nothing had taken place around him.

Then Nīlakēṣī thought that the only way by which she could defeat this *yōgin* by some hook or crook, was to deviate him from his spiritual purpose and draw him towards sensual pleasures. She thought that this would be the surest way to spoil his penance. With this object in view, she put on the beautiful form of the princess of the land and began to play the coquette before the *yōgin*. She behaved even as a public courtesan trying to attract the *ācārya*. Even this attempt proved no more successful. In the meanwhile, Munīcandrācārya himself told her the whole truth. He made her understand that she was not really the princess from the royal household, that she was merely the chief of the *dēvatās* attempting to frighten him away from the place in order to restore their usual animal sacrifice. This plain speaking made her realise the greatness and the wisdom of the *yōgin*, and she confessed before him that all he stated was true and begged him to pardon her. When she was pardoned by the *yōgin*, she, out of gratitude, expressed her willingness to adopt, in future, a more healthy and reasonable course of life and wanted him to help her in this by teaching her the fundamental principles of *ahimsā*. When she heard the noble religious principles of *ahimsā* she felt extremely grateful to the *guru* and begged him to say what would be the best thanks-offering from the disciple. When he told her the best form of thanks-offering that he would have was for her to go about the land preaching this doctrine of *ahimsā*, she accordingly accepted the task and, therefore, taking the human form she devoted her time in propaganda work in favour of

the *ahiṃsā* doctrine This is the subject matter of the opening chapter *Dharmav-u ai-carukkam*

The 2nd chapter, *Kundalakēśi-vāda-carukkam*, is devoted to the discussion that Nīlakēśi had with Kuṇḍalakēśi who was the representative of Buddhism Naturally in this discussion Kuṇḍalakēśi is represented to be defeated by Nīlakēśi Kuṇḍalakēśi is made to acknowledge her defeat and to accept the doctrine of *ahiṃsā* Nīlakēśi learns from Kuṇḍalakēśi that her teacher is one Arhacandra, a Buddhistic scholar

The 3rd chapter is devoted to the discussion with Arhacandra, who is also made to acknowledge his defeat in the discussion Arhacandra, after accepting Nīlakēśi's religion of *ahiṃsā* directed her to Makkala, one of the chief disciples of Gautama Sākyamuni and one of the early founders of the Buddhistic *Saṅgha*

The 4th chapter, *Makkala-vāda-carukkam*, is devoted to Nīlakēśi's challenge to this Buddhistic teacher Makkala who, in his turn, is defeated and made to acknowledge the rival faith This is one of the biggest chapters in the book because of the important Buddhistic doctrines which are discussed in detail in this chapter Hence Makkala himself sends Nīlakēśi to the very founder of Buddhism Hence the fifth chapter *Buddha-vāda-carukkam* represents the meeting of Nīlakēśi and the Buddha for the purpose of discussion. The Buddha himself is made to realise that his doctrine of *ahiṃsā* is not observed in spirit by his followers He is made to realise that mere lip-service to *ahiṃsā*

is not a satisfactory doctrine of religion, where finally he himself is made to acknowledge the unsatisfactory nature of his religion which must be recast to keep the spirit of *ahimsā*. Thus, next to the introductory chapter, 4 chapters are devoted to this discussion of Buddhism. Then the other *darśanas* are introduced in succession

The 6th chapter is devoted to the Ājīvaka religion. The chapter is called *Ājivaka-vāda-ṣarukkam*. The founder of the Ājīvaka religion was a contemporary of Mahāvīra and Gautama Buddha. In outward appearance the Ājīvakas resembled Jaina *Nirgranthas*. But, in the matter of religion, they differed very much from both the Jāinas and the Buddhists. Though the contemporary Buddhist writers made no mistake about the identity of the Ājīvakas, later Indian writers very often made the mistake of confounding them with the Digambara sect of Jāinas. In this chapter on the Ājīvakas the author of *Nilakēṣi* distinctly warns the reader against any such confusion and emphasises the fundamental doctrinal differences between the two sects.

The 7th chapter is devoted to an examination of the *Sāṅkhya* schools. Hence it is called *Sāṅkhya-vāda-ṣarukkam*.

The 8th chapter is devoted to the examination of *Vaiśeṣika-darśana*. The author carefully brings out the points of resemblance between the Jaina and non-Jaina *darśanas* in philosophical matters, always keep-

ing before his mind's eye his own fundamental concept of *ahimsā*

The 9th chapter is devoted to the examination of Vēdic ritualism, hence called *Vēda-vāda-carukkam*. In this section there is not only a criticism of Vēdic ritualism involving animal sacrifice but also a critical examination of the *varṇāśrama-dharma* based upon Vēdic ritualism. The author tries to argue that the social differences, based upon birth, have no significance in the spiritual field, and hence are altogether without any importance to religion. From the point of view of religion the only difference to be noted among the human beings is the difference based upon character, culture and spiritual discipline.

The last or the 10th chapter is devoted to the examination of the materialistic school usually called *Bhūta-vāda*. Hence the chapter is called *Bhūta-vāda-carukkam*. Here the discussion is mainly devoted to establishing the reality of a spiritual principle beyond the materialistic conglomeration of the world. The author tries to emphasise that consciousness or *cātānā* is an independent spiritual principle and not a mere secondary by-product of the combination of material things, an independent spiritual principle which is recognised as an entity surviving the disintegration of the material element with which it is associated in the life of the individual. Thus the main theme of this chapter is the survival of the human personality after death. This Nīlakēśi demonstrates to the leader of materialism who readily accepts his mistake and acknowledges

that there are more things not dreamt of in his philosophy

Thus ends the work after vindicating first the reality of the spiritual principle, the human personality and secondly the supremacy of the religious doctrine based upon *ahimsā*. Thus Nilakēṣi completes her life-task which she intended to be a thanks-offering to her *guru* from whom she learnt the fundamental principles of religion and philosophy which she adopted as her own, though she, as a Goddess, had been revelling in animal sacrifice. Thus we see that *Nilakēṣi* is mainly a controversial work intended to vindicate the reality of the soul against materialism, the nobility of *ahimsā* against Vēdic ritualism, and the dietetic purity of vegetarianism against the Buddhists who preached *ahimsā* and practised *himsā*.

We know absolutely nothing about the author of the text though we know that the commentary is written by Vāmana-muni. Since there are references to the *Kuṛal* and the *Nāḷadiyāi* in this work it must be later than the age of the *Kuṛal*. Since it is intended as an answer to *Kuṇḍalakēṣi* it must certainly be later than *Kuṇḍalakēṣi*¹.

Since we know nothing about *Kuṇḍalakēṣi* itself we cannot build much on this information. All that

1 The learned author elsewhere (Neelakesi, Kumbakonam, 1936, pp 5-11) assigns the anonymous author to a period between the fourth and fifth century A D, but says "We cannot afford to dogmatically assert anything about the age of the author of *Neelakesi*."

we can say is that it is one of the very early classics in Tamil literature. It contains 894 stanzas on the whole. This text is certainly very useful to students of Tamil literature in exhibiting several rare grammatical and idiomatic usages, and archaic terms in which the work abounds.

Two other minor *kavyas* which are still lying in obscurity in palm-leaf manuscripts are (4) *Udayana-kāvya* and (5) *Nāgakumāra-kāvya*. The former, as its name suggests, relates to the life of Udayana, the Vatsa prince of Kauśāmbī. Since they are not published, we cannot say much about them.

There is another Tamil classic dealing with the story of Udayana. Probably this is not one of the minor *kavyas*. Judging by the volume of matter and the meter employed in this work, it is probably an independent work not included in any of the traditional lists. It is made available to the Tamil reader by that indefatigable worker in the cause of Tamil, Dr Swaminatha Ayyar, whom we have already referred to¹. This work *Perunkathai* probably was named after the *Bṛhat-kathā* of Guṇāḍhya written in what is known as Piśācabhāṣā, a Prākṛit dialect. The author is known as Koṅguvēl, a prince of the Kongu-dēśa. He lived in Vijayamānagar, a place in Coimbatore District, where there were a number of Jainas in former days. This work is quoted by several famous commentators.

1 *Perunkathai*, Ed. by V Swaminatha Ayyar, Madras, 1924.

in Tamil to illustrate the grammatical and idiomatical usage in Tamil literature. The book now published is unfortunately incomplete. The editor with all his attempt was not able to obtain the missing portion in the beginning as well as at the end of the work. Instead of waiting indefinitely, it is good that the work is published though incomplete. From Guṇāḍhya's *Brhatkathā*, which contains a lot of other stories, the author of Tamil *Peṇunkathai* has taken only the portions relating to the life of Prince Udayana. The story consists of 6 main chapters *Uñjaik-kāṇḍam*, *Lāvānak-kāṇḍam*, *Magadak-kāṇḍam*, *Vattavak-kāṇḍam*, *Naiavāṇak-kāṇḍam* and *Tuavuk-kāṇḍam*, all relating to the rich life of Udayana. Udayana was the son of Śatānika of the Kuru dynasty who ruled over Kauśāmbī. Śatānika's queen was one Mṛgāvatī. When she was in an advanced state of pregnancy she, with her attendants, was playing in the upstairs of her palace. She had herself and her attendants and the whole background adorned with plenty of red flowers and red silk clothes. After play she fell asleep on her cot. The most powerful bird of Hindu mythology, *Śarabha*, mistaking the place to be strewn with raw flesh on account of the red flowers strewn across, carried away the cot with Mṛgāvatī sleeping on it to Vipulācala. When Mṛgāvatī woke up she was surprised to find herself in strange surroundings. The bird which carried her there, realising that what she carried was not a mass of flesh but a live human being, went away leaving her there. Just at that moment she gave birth to a son, the future Udayana.

To her welcome surprise there was her father Cēṭaka, who, after renouncing his kingdom, was spending his time there as a Jaina *yōgin*. When he heard the cries of the baby he went there and found his daughter Mṛigāvatī. Since the child was born about sunrise he was named Udayana. On the same hill Vipulācala there was living one *brāhmaṇa Rṣi*, Brahmasundara by name, with his wife Brahmasundarī. Cēṭaka-muni, the father of Mṛigāvatī, placed his daughter and her child in the care of the *brāhmaṇa muni* where they were looked after as members of his own family. This *brāhmaṇa Rṣi* had a son by name Yūgi : and Yūgi and Udayana became very intimate friends from their childhood which friendship lasted through their life. After some time Cēṭaka-muni's son, who was ruling over his kingdom after his father's abdication, himself wanted to renounce it and wanted to become a *tāpasa*. He went to his father to appraise him of his intention, met there the beautiful youth Udayana whose identity was revealed by the grandfather. When Udayana was known to be his sister's son he was gladly taken back to the city to rule over his grandfather's kingdom. He took with him his playmate and friend Yūgi who was always of great help to him throughout his career. While he was living with his foster-father Brahmasundara-muni he was taught by that *brāhmaṇa Rṣi* a valuable *mantra* with the help of which even the most violently mad elephant could be made as quiet and harmless as a sheep. He also had as a gift, from the same *brāhmaṇa Rṣi*, a divine musical instrument whose notes would subdue and tame even the wildest of

elephants With the help of this *maṇṭra* and the musical instrument, while living in the forest *āśrama*, he once subdued a famous elephant which afterwards was known to him to be a divine one and capable of immense service to him for several years. When Udayana went to Vaiśālī, his grandfather's place, he took with him not only Yūgi, his playmate and friend, but also this elephant who was willing to serve the prince Udayana. While Udayana was thus ruling at Vaiśālī his father Śatānīka, who was in great sorrow because of the loss of Mṛgāvatī, after searching for her in various lands went to Vipulācala where he discovered his queen under the protection of her father. With the permission of her father she was taken back to Kauśāmbī by Śatānīka. After some time Udayana inherited his father's kingdom also and thus he became the lord of both Kauśāmbī and Vaiśālī.

Then begin the real adventures of Udayana. By carelessness he loses the divine elephant. He roams about in the forest with his *vinā* in hand in search of his elephant. Just then the emperor of Ujjain, Pracchōdana by name, sends messengers to collect tribute from the kings of Vatsa and Kauśāmbī. His minister Śālankāyana advises him to desist from such an adventure and asks him to wait for a better opportunity. When Udayana is roaming about in the forest, which is the best time to capture Udayana as a prisoner, Pracchōdana sends a machine in the form of an elephant within which are hidden soldiers with weapons. This mechanical elephant, like the

Trojan horse, is taken to the forest in which Udayana is searching for his lost elephant. Imagining that it is some wild elephant Udayana approaches this machine-elephant and suddenly soldiers jump out of its body and capture Udayana as a prisoner. He is taken as a captive to Ujjain. While he is kept as a prisoner for some time, his friend and minister Yūgi, learning that the prince Udayana is kept as a prisoner by the king of Ujjain, makes up his mind to somehow release him from imprisonment and to punish the king of Ujjain for his impertinence. So he goes there in disguise with other friends and lives in the outskirts of Ujjain, waiting for an opportune moment. While in disguise he informs Udayana secretly of his presence in Ujjain and promises him that very soon he would be released. To create an opportunity he, with the help of his friends, used the *mantra* to make the royal elephant mad and uncontrollable. The elephant breaks loose the chains and rushes into the streets of the city causing tremendous damage on its way. No one is able to control it. Then the king Pracchōdana learns from his minister Śālaṅkāyana that the only person who can control such a wild elephant is Udayana who is kept in prison. The king sends for him immediately, and promises him freedom if he will only control the wild mad elephant. Udayana with his musical instrument, makes the mad elephant as tame as a cow and thus pleases the king very much. Udayana obtains his freedom and is kept by the king of Ujjain as a musical instructor to his daughter Vāsavadatā. With the help of his minister Yūgi,

Udayana, who wins the heart of Vāsavadattā, manages to run away from the capital carrying Vāsavadattā with him on the back of the elephant Nalagiri. Thus ends the first chapter called *Uñjāk-kaṇḍam* narrating the adventures of Udayana in the city of Ujjain.

The next chapter is called *Lavānak-kāṇḍam* because it pertains to the incidents in Udayana's life in the city of Lāvāna, one of the cities in his own kingdom. Here he marries Vāsavadattā and makes her his queen. In his attachment to his beautiful wife, he forgets and completely neglects his duties as a king. This is not liked by his friends who realise there is much to do yet, because, during the absence of Udayana as a prisoner in Ujjain, his kingdom had been captured by the ruler of Pāñcāla who was not friendly disposed towards the kingdom of Kauśāmbī. Hence Yūgi arranges to separate Vāsavadattā from her husband Udayana. By a clever trick he makes Udayana believe that his whole palace is burnt to ashes and the queen Vāsavadattā is also burnt to death. Before setting fire to the palace Vāsavadattā with her attendant is taken away through an underground passage to a safe place where they are kept in concealment. These are some of the important items of Udayana's life narrated in the second chapter.

The third chapter *Magadhak-kāṇḍam* deals with Udayana's adventures in Magadha-dēśa. Udayana was very much dejected because of the loss of the queen Vāsavadattā and goes to Rājagṛha, the capital of Magadha, for the purpose of winning back the

supposed dead wife Vāsavadattā through the help of a great *yōgin* who is reputed to be able to revive dead persons with the help of *mantra*. There he happens to meet the Magdha king's daughter, Princess Padmāvati. At the first sight they fall in love with each other. Udayana, who is living in disguise as a *brāhmaṇa* youth, manages to win the princess Padmāvati completely and thus has a *gāndharva-vivāha* with her without the knowledge of the king. While so living in disguise, Rājagṛha was surrounded by enemies Udayana manages to defend the city against the enemies with the help of his friends and thus manages to win the confidence and gratitude of the Magadha emperor. Finally Padmāvati, the king's daughter, is given in marriage to Udayana, and he was living happily in Rājagṛha with this queen Padmāvati.

Then begins the fourth chapter called *Vattavak-lāṇḍam*. This refers to Udayana's reconquest of his own Vatsa kingdom with the help of his father-in-law, the king of Magadha. There he is welcomed by his old people who had the bitter taste of the tyranny of the Pāñcāla king. Thus securing the confidence of his subjects he settles down in his own kingdom Vatsa-dēśa, living happily with his queen Padmāvati. One day he dreams of meeting Vāsavadattā and this dream revived his attraction to his former queen Vāsavadattā. In the meanwhile, his friend Yūgi, who always comes to his rescue in difficulties, appears before the gates of Rājagṛha with Udayana's former queen Vāsavadattā. Udayana was delighted to meet

his wife whom he supposed to be dead and takes her to his palace with the consent of Padmāvatī and is living happily in Rājagṛha with his two wives

While he was spending his life happily with his two queens, Vāsavadattā and Padmāvatī, he happens to meet Mānanikā, the beautiful young playmate of the queens. He falls in love with this stranger and arranges with her secretly to meet at an appointed place in the night. Vāsavadattā comes to know of this and imprisons Mānanikā and, herself dressed in disguise as Mānanikā, waits for the appearance of Udayana according to the appointment. Udayana is received coldly by Vāsavadattā in disguise when Udayana, imagining her to be Mānanikā, his lady-love, begs her in various ways to accept him. Then Vāsavadattā discovers herself to the chagrin of Udayana who escapes back to the palace just about the time of dawn. Early in the morning Vāsavadattā sends for Mānanikā in order to punish her for her impudence in aspiring for the king's hand. In this excitement a messenger from the king of Kōśala brings a letter to Vāsavadattā. In this letter the king of Kōśala narrates the story of his sister who was carried away as a captive by the Pāñcāla king, of how she was released with a number of attendants by Udayana when he reconquered the country by defeating the king of Pāñcāla and how she was got as an attendant to Vāsavadattā herself with the assumed name of Mānanikā and finally requesting Vāsavadattā to treat this Kōśala princess with the kindness and consideration becoming her status. When Vāsavadattā reads this letter, she apologises

to Mānanikā for her conduct and restores her to the status and position befitting a princess. Finally Vāsavadattā herself arranges for her marriage with Udayana who is found to be in love with this Kōśla princess.

The fifth chapter deals with the birth of a son and heir to Udayana. After some time the queen Vāsavadattā gives birth to a son called Naravāṇadatta. Even before his birth astrologers predicted of his greatness and that he would become an emperor of the *Vidyādhara* kingdom though born in an ordinary *kṣatriya* family. In course of time this Naravāhana inherited from his father the Kauśāmbī and Vatsa kingdoms and from his grandfather the *Vidvādhara* kingdom of Ujjain. In due course his father Udayana renounces the world and becomes an ascetic devoting his time in meditation and *yōga*. This Udayana's renunciation forms the subject-matter of the 6th and the last chapter of this Tamiḷ classic *Peruṅkathai*.

Mērumandira-purāṇam — This *Mērumandira-purāṇam* is an important Tamiḷ classic though it is not included in the category of *kāvya*s. It resembles in excellence of literary diction the best of *kāvya* literature in Tamiḷ. It is based upon a Purāṇic story relating to Mēru and Mandira. The story is narrated in *Mahā-purāṇa* as having taken place during the time of Vimala-Tīrthaṅkara. The author of this *Mērumandira-purāṇam* is one Vāmana-muni who is the same as the Vāmana-muni, the commentator of *Nilakēṣi*. This Vāmana-muni lived about the time of Bukkarāya of

the 14th century. In this also the story is used as a frame-work for expounding important philosophical doctrines relating to Jainism.

The story is connected with the city of Vītaśōka, the capital of Gandhamālinī in Vidēha-kṣētra. The name of the king who ruled over this country was Vaijayanta, and that of his queen, Sarvaśrī. He had by this queen two sons Sañjayanta and Jayanta. The elder Sañjayanta, heir to the throne, was married to a princess by whom a son was born to him called Vaijayanta after the grand-father. The old king, who now had his namesake grandson, thought it better to abdicate the kingdom in favour of his son, himself desiring to enter *tāpasa-āśrama* as a *yōgin*. But his two sons did not care much about the royal splendour and hence expressed their desire to renounce the kingdom and follow their father. Thus the grandson Vaijayanta was made the king and the three, father and two sons, adopted asceticism and went to spend their life in *yōga*. While the three were engaged in penance, the father Vaijayanta, because of his success in *yōga*, soon managed to get rid of his *karmas* and became a *saivajña*. As is usual at such times all the *dēvas* assembled there to offer worship at the feet of this *Jīvan-mukta*. Among those assembled there was a beautiful *dēva*, Dharanēndra by name, who appeared with all his divine paraphernalia. The younger brother Jayanta, who was also engaged in penance, noticed this beautiful *dēva* and desired to become one like him in his next birth. As a result of this desire and also as the fruit of his incomplete *yōga*, he soon

became a Dharaṇendra himself. But the elder brother Sañjayanta continued his *tapas* without any wavering even after his father's attainment of *mukti*. While he was thus engaged in *tapas*, a *Vidyādhara*, who was going in his own *vimāna* in the sky, noticed this *yōgin* beneath. He also noticed that his *vimāna* would not cross beyond the region where this *yōgin* was standing. This roused his anger. He picked up this *yōgin*, Sañjayanta-bhaṭṭāraka, and carried him to his own land. Dropping him in the outskirts of his country he told his people that Sañjayanta was their enemy and instigated all his countrymen, the *Vidyādharas*, to treat this *yōgin* in all possible forms of cruelty. These *Vidyādharas* in ignorance ill-treated this *mahāmuni* as bid by the wicked *Vidyādhara*, Vidyuddanta. In spite of these cruelties the *yōgin* did not lose his meditation. Nor did he get angry at the enemies who did all this in ignorance. As a result of this supreme spiritual isolation and peace in the midst of sufferings caused by his enemies he attained *samādhi*. On account of this spiritual victory he was, in his turn, surrounded by *dēvas* for offering him adoration and worship. In the midst of these *dēvas* was found his own brother, the new Dharaṇendra. This young *dēva*, Dharaṇendra, noticed that his elder brother was cruelly treated by the *Vidyādharas* who were still there staring in dismay at the wonderful sight of the *dēvas* gathered there to offer service and worship to their former victim Sañjayanta-bhaṭṭāraka, and he was in a rage. He wanted to bundle up all these *Vidyādharas* and cast them in a body into the ocean as a punishment for their mischief. But all the *Vidyādharas* openly confessed

their mistake and appealed to him for mercy, for it was all due to the mischievous instigation of their leader Vidyuddanta and not of their own free will. Hence Dharaṇendra forgave them all. He would not, however, let go this wicked Vidyuddanta without proper punishment. Hence he wanted to bind this one wicked fellow, at least for the purpose of ducking him to the sea. Just then one of the *dēvas* assembled there, Ādityāpadēva, advised this young Dharaṇendra not to do any such thing. Dharaṇendra in reply said 'How could I brook the suffering inflicted on my brother by this wicked fellow, and how could I accept your advice even in the presence of inexcusable evil?' To which Ādityāpadēva replied 'In this spiritual realm evil is not to be requited with evil. You attach so much importance to your relationship to your brother. But if you would only know the inter-relationship that you had in your previous births you would clearly realise the silliness in emphasising one particular relation in a long chain of multifarious relations that one has in series of births. Further, hatred and love are important factors in determining the future births, the former gives a bad turn and the latter a good turn to one's future. Hence I would advise you not to worry yourself about this wicked Vidyādhara, Vidyuddanta. Even the *yōgin* Sañjayanta who had to suffer so much pain at the hands of this wicked person had forgiven him because all this was done in ignorance. Hence why should you bind yourself with *karma* created of hatred by attempting to punish this wicked Vidyādhara?' Hearing this advice from his friend Ādityāpadēva, Dharaṇendra requested him to give

more details about his previous births. Ādityāpadēva narrated the following story for the edification of Dharaṇēndra

There was a king named Simhasēna ruling over Simhapura. He had a queen named Rāmadattādēvi. His minister was one Śrībhūti who was also called Satyaghōṣa because of his honesty and truth-speaking. Just about that time there was a merchant, by the name Bhadramitra, belonging to another land. He went out to Ratnapura with his ship-load of goods, returned with an enormous quantity of wealth in the form of jewels and precious stones. This Bhadramitra visited Simhapura on his way. Seeing the prosperity and the beauty of the town, hearing the good nature of the king and his minister, he made up his mind to settle down in that city Simhapura. Hence he wanted to go to his native place to bring all his people to this city. In the meanwhile, he thought of leaving all his wealth obtained by the sea-borne trade in the safe custody of some one in the city. He could not think of anybody except the minister Satyaghōṣa. He went and told him of his resolution to settle down in this beautiful city of Simhapura and requested him to keep in his safe custody the several jewels and precious stones which he had with him. The minister Satyaghōṣa consented to this. A box containing the jewels was deposited with the minister and the merchant-price went to his native place for the purpose of returning with his relations and friends. In the meantime, even the honest minister Śrībhūti, at the instigation of some wicked persons, deposited with him

by the merchant, became covetous. He wanted to misappropriate the whole thing for himself. When the merchant returned to Sīṃhapura, he bought for himself a palatial building for his residence. Leaving his people there, he went to the minister to get back his jewels. But Bhādrāmītra found the minister Satyaghōṣa completely changed. Instead of gladly returning the casket containing the jewels, Satyaghōṣa treated the merchant as an utter stranger as if he had not heard anything of him before and denied all knowledge of the casket of jewels. This completely upset the poor merchant, and he went about the streets crying of this injustice and begging for help. Nobody in the town would believe anything against the minister, Satyaghōṣa, because he was famous for his integrity and honesty. Naturally people thought that this foreign merchant was a mad fellow falsely accusing the minister of misappropriation. But this merchant Bhādrāmītra even in his ravings was quite consistent, which consistency could not be associated with any mad man. Hence the queen was attracted by this merchant's cries. She made inquiries and found to her surprise that the minister was really a culprit. But there was no evidence for the deposit of the casket with him, and nobody would come forward as a witness in favour of the merchant. But the queen Rāmadattādēvī, being sure about the casket, requested the king to intervene on behalf of the merchant. The king would not listen to this. As an alternative the queen wanted permission to deal with the case herself. This was readily granted. Then the queen

Rāmadattādēvī invited the minister Satyaghōṣa for a game of chess. In the first game she won the minister's *yajñōpavīta* and the signet ring as stakes. Having won these two important things, insignia of the minister, she secretly sent these two things through her attendant to the treasurer. She instructed the attendant to show these two things to the treasurer and to get from him the casket of jewels belonging to the merchant deposited in the royal treasury in secret by the minister. When the attendant brought the casket it was an eye-opener to the king. Then he realised the crime committed by the minister. The minister himself now knew that he was discovered by the queen. Still the king wanted to test the honesty of the merchant. Therefore, he had this casket placed in the midst of several others belonging to the royal treasury and asked the merchant Bhadramitra to take all these. He would not touch the others except his own. Even within the casket there were other precious stones put together with those belonging to the merchant. The merchant took up his own things and rejected the others as not belonging to him. This behaviour of the merchant impressed the king and others assembled there. They all praised the honesty of this merchant and condemned the minister for his avarice. The king dismissed the minister from service and banished him from the city after disgracing him. The minister went out nourishing hatred towards the king and the queen. As a result of this hatred, he was born as a serpent in the royal treasury room, and when the king entered the treasury, he was bitten by this snake and killed. As a result of

this animosity these two were born as enemies in several successive births. This wicked *Vidyādhara* whom you want to punish at present was that *Satyaghōṣa*, the minister, who was disgraced on account of his dishonesty. The king *Siṃhasēna*, after a series of births and deaths, appeared as *Sañjayanta* who just attained *mukṭi*. We are all assembled here to offer *pūjā* to this *Sañjayanta* who was in his former birth *Siṃhasēna-mahārāja*. The queen *Rāmadattā-dēvī* is myself, I, born at present as *Ādityā-padēva*, and you are the younger brother of this *Sañjayanta* for you, because of your longing for *dēva*-glory, became *Dharaṇendra*. Hence it would be advisable on your part to give up this hatred and pursue the path of righteousness. *Dharaṇendra* accepted this advice given by his brother *dēva*, got rid of this hatred, and began to meditate upon *dharma*. The wicked *Vidyādhara* *Vidyuddanta*, who was listening to this story, was also ashamed of his past and resolved to lead a better life thereafter. Then the two *dēvas*, *Ādityāpadēva* and *Dharaṇendra*, who were formerly the queen *Rāmadattādēvī* and her son respectively, after a period of *dēvahood*, were born as sons to the king *Anantavīrya* who ruled *Uttara-Madurā*. This king had two queens, *Mērumālinī* and *Amṛtamati*. *Ādityāpa* was born as a son to *Mērumālinī* and was named *Mēru*. *Dharaṇendra* was born to the second queen *Amṛtamati* and was named *Mandara*. Just about that time *Vimala-Tirthaṅkara* appeared in an *udyāna* adjoining *Uttara-Madurā* with the object of teaching the *dharma*. These two princes, *Mēru* and *Mandara*,

went on their royal elephant to offer *pūjā* to this Tīrthaṅkara and to listen to his preachings. Listening to this *dharma-upadēśa* these two princes became his disciples and were accepted as *gaṇadhāras*, chief disciples, of the Lord. They, in their turn, spent their life in propounding *dharma* and finally, by the performance of *yōga*, attained *mukti*. The classic is named after these two princes, Mēru and Mandara, and hence called *Mērumandira-purāṇam*. It consists of 30 chapters of 1405 stanzas on the whole. Some ten years ago the present writer published this work with introduction and notes, and it is available to the reading public.

Śrīpurāṇa — This *Śrīpurāṇa* is a very popular work among the Tamil Jains. I do not think there is anybody who has not heard the name *Śrīpurāṇa*. It is written in an enchanting prose style in *mamīṭṭavāḷa*, mixed Tamil and Sanskrit. It is based on Jinasēna's *Mahāpurāṇa* and is also further called *Tiṣaṣṭiśalākāpuruṣa-purāṇa* dealing with 63 heroes. It is by an unknown author. Most probably it is a corresponding work to the Kannaḍa *Tiṣaṣṭiśalākāpuruṣa-purāṇa* by Cāmuṇḍarāya. Hence it must be later than the *Jinasēna-Mahāpurāṇa* and Cāmuṇḍarāya's Kannaḍa *Purāṇa*. The 63 heroes whose history is narrated in this work are the 24 Tīrthaṅkaras, the 12 Cakravartins, 9 Vāsudēvas, 9 Baladēvas and 9 Prativāsudēvas. In the case of the *Cūḷāmani* story we already noted Trivṛtta, the Vāsudēva, Vijaya, the Baladēva and Aśvagriha the Prativāsudēva. Similarly Rāma, Lakṣmaṇa and Rāvaṇa of *Ramāyaṇa* fame are included.

in these nine groups as Kēśava, Baladēva and Prativāsudēva. Similarly Śrī Kṛṣṇa of *Bhārata* fame is one of the nine Vāsudēvas, his brother Balarāma is one of the Baladēvas and Jarāsandha of Magadha one of the nine Prativāsudēvas. While narrating the life of each Tīrthaṅkara, stories of the royal dynasties are also given. Thus this work *Śīpuiāna*, since it contains the story of these 63 heroes, is considered to be the Purāṇic treasure-house from which isolated stories are taken by independent authors. Unfortunately it is not yet published. It still lies buried in palmleaves manuscript, and it is hoped that some day in the near future it will be made available to the students of Tamil literature.

Next we have to notice some works on prosody and grammar contributed by Jaina authors.

Yāpparuṅgalakkārikai ¹ —This work on Tamil prosody is by one Amṛtasāgara. Though it is not definitely known at what period he lived, it may be safely asserted that the work is old by 1000 years. Since the invocatory verse is addressed to Arhatpara-mēṣṭhi, it is obvious that the work is by a Jaina author. The author himself suggests that the work is based on a Sanskrit work on the same topic. Probably

¹ The following are the editions of *Yāpparuṅgalakkārikai*

(1) *Pañcalakṣaṇa Mūlani*, Ed by Rāmaswamiḥal Madras, 1886, includes the texts of *Naṇṇūl*, *Agapporul-viṭṭakkam*, *Puṇapporul-venbā*, *Yāpparuṅgalakkārikai*, *Dandiḷalankāram*, *Nemūnātham*, *Viraśōḷnam*, etc.

(2) *Yāpparuṅgalakkārikai* with Kumaraswami Puṭaiṭṭas commentary. Ed by Ambalavana Pillai 1908, 1925 and 1938.

it is a translation of that Sanskrit work. There is a commentary on this work by one Guṇasāgara who was probably a contemporary of this Amṛtasāgara. Probably they both belonged to the same Jaina *Saṅgha*. That it is an important work on prosody, that it is considered as an authority on metres and poetic composition, and that it is used as such by later writers are evident from the references to it found in Tamil literature.

*Yāpparuṅgala Virutti*¹ — This is also a work on Tamil prosody written by the same author, Amṛtasāgara. There is an excellent edition of this *Yāpparuṅgala-virutti* by the late S. Bhavanandam Pillai.

*Nēminātham*² : A work on Tamil grammar by Guṇavīra-panḍita. It is called *Nēminātham* because it was composed at Mylapore, the seat of the Jaina temple of Nēminātha. The author Guṇavīra-panḍita was a disciple of Vacchananda-muni of Kalandai. The object of this work is to give a short

1. "*Yāpparuṅgalam* . is a rare and comparatively old Tamil treatise on Tamil prosody. Besides treating completely of the ancient and pure Tamil metres, it analyses the whole extent of the new *Kolthurai* and *Viruttam* metres, classifies and groups them all scientifically. The text contains only ninety-six aphorisms ranging from one to twentynine lines in length. . . . There is clear evidence to prove that the composition of the text of *Yāpparuṅgalam* must have taken place either at the beginning or in the middle of the tenth century A D." [*Yāpparuṅgalam* Text and commentary, Ed by S Bhavanandam Pillai Madras 1916 Editorial Preface pp. vii—viii]

2. See p 127, footnote 1, item (1) above

and concise account of Tamil grammar, because the earlier Tamil works were huge and elaborate. From the introductory verses it is clear that this was composed before the destruction of the Jaina temple at Mylapore by a tidal wave. Hence it must be placed in the early centuries of the Christian era. It consists of 2 main chapters *Eḷuttadikāram* and *Solladikāram*. It is composed in the well-known *venbā* metre. It is printed together with a well-known old commentary in the Tamil journal *Sentamūl* issued by the authorities of the *Tamil Saṅgam* at Madurai.

The next work on Tamil grammar we have to notice is *Naṇṇūl*¹, 'the good book'. It is the most

1 The following are the editions of *Naṇṇūl*—

- 1) *Naṇṇūl*, Text and commentary, Ed. by Arumuga-swamiḷal, 1873,
- 2) *Naṇṇūl*, Text and commentary, Ed. by K. Rajagopala Pillai, 1880,
- 3) *Naṇṇūl*, Text and commentary, Ed. by Arumuga Navalar, Madras, 1880 and 1886,
- 4) *Naṇṇūl*, *Eḷuttadikāram* Text and commentary, 1886;
- 5) *Naṇṇūl*, Text and commentary, Ed. by Ponnuswamy Mudaliar, 1886,
- 6) *Naṇṇūl*, Text and commentary, Ed. by Srinivasa Mudaliar, Madras, 1888,
- 7) *Naṇṇūl* Text, Ed. by Namachchivaya Chettiyar, Madras, 1889,
- 8) *N. ṇṇūl*, Text and commentary, 1889,
- 9) *Naṇṇūl*, *Eḷuttadikāram*, Text and commentary, Madras, 1889
- 10) *Naṇṇūl*, *Colladikāram*, Text and commentary, Madras, 1890,
- 11) *Naṇṇūl* Text and commentary Ed. by Sathagopa Ramanujachariyar Madras 1892, III edn. Ed. by Sathagopa Ramanujachariyar and Krishnamachariyar, Madras 1900,

popular grammar in Tamil language. It is held only next to the *Tolkāppiyam* in esteem. It is by one Bavanandimuni who wrote this grammar at the request of a chief called Śiya-Gaṅga. The author was well versed not only in the Tamil grammatical works, *Tolkāppiyam*, *Agattiyam* and *Avinayam*, but also in the Sanskrit grammar, *Jamēndra*, being a great scholar both in Tamil and Sanskrit. This grammar, *Nannūl*, he wrote for the benefit of the later Tamil scholars. It is prescribed as a text book for schools and colleges, hence we may say without exaggeration that no Tamil student passes out of school or college without some knowledge of this Tamil grammar. There are a number of commentaries on this work. The most important of these commentaries is the one by the Jaina grammarian Mailaināthar. Mailaināthar is another name for Nēmināthan who was the God at the Mylapore *Jinālaya*. We have an excellent edition of this *Nannūl* with this Mailainātha's commentary made available to the public by Dr V. Swaminatha Ayyar. The work consists of two parts. *Eṭuttadhikāram* and *Śolladhikāram* which are sub-divided into five minor chapters.

In this section on grammar we may also notice the work called *Agapporuṭṭiakkam*,¹ by one Nār-kavirāja Nambi. His proper name is Nambi or Nambi Nainār, because he was expert in 4 different kinds of poetic composition he was given the title of *Nār-kavirāja*. He was a native of Puṭiyanguḍi on the banks

1 See p 127, (footnote 1, item 1) above

of the river Poruṇai in Pāṇḍi-maṇḍalam. This work *Agapporuṭṭilakkam* is based upon the chapter on *Poruṭ-ilakkaṇam* in *Tolkāppiyam*. It is an exposition of the psychological emotion of love and allied experiences.

The contribution by Jainas to the Tamil lexicography is also worthy of note. There are three important works on Tamil lexicography, the three *nighaṇṭus* are the *Divākara-nighaṇṭu*, *Piṅgala-nighaṇṭu* and the *Cūḍāmaṇi-nighaṇṭu*. All the three are dictionaries in verse which traditional scholars got by heart in order to understand the more intimate classics in the language. The first is by Divākara-muni, the second by Piṅgala-muni and the third by Maṇḍalapuruṣa. Tamil scholars are of opinion that all the three were Jainas. The first, *Divākara-nighaṇṭu*, is probably lost to the world; but the other two are available. Of these the last is the most popular. From the introductory verses written by the author of the third work, *Cūḍāmaṇi-nighaṇṭu*, it may be learnt that he was a native of the Jain village Perumandūr which is a few miles distant from Tindivanam, the headquarters of the Taluk of the same name, in South Arcot District. The author further refers to Guṇabhadra-cārya, a disciple of Jinasēnā-cārya. This Guṇabhadra is the author of *Uttara-purāṇa* which is the continuation volume to Jinasēna's *Mahāpurāṇa*. Hence it is clear that this Maṇḍalapuruṣa must be later than Guṇabhadra. He also refers to the other two *nighaṇṭus* which ought to be, therefore, earlier to *Cūḍāmaṇi-nighaṇṭu*. The work is written in *viruttam*.

metre and contains 12 chapters¹. The first section deals with the names of *Dēvas*, the second with the names of human beings, the third with lower animals, the fourth with the names of trees and plants, the fifth with place-names, the sixth dealing with the names of several objects, the seventh deals with the several artificial objects made by man out of natural objects such as metals and timber, the eighth chapter deals with names relating to attributes of things in general, the ninth deals with names relating to sounds articulate and inarticulate, the eleventh section deals with

1 Of the three *nighantus* referred to above, the following are the editions, in part or in full, of the *Cūdāmani*, which, since it contains 12 chapters, is also known as the *Paṇṇirandū nighantu*

- 1) *Cūdāmani-Paṇṇirandū-nighantu*, Text and commentary, Ed by Kesava Mudaliar, 1870,
- 2) *Cūdāmani-Paṇṇirandū-nighantu*, Text and commentary, Ed by Arumugaswamiḡal, Tiruvorriyur, 1873,
- 3) *Paṇṇirandū-nighanṭu*, Text and commentary, Ed by Tandavaraya Mudaliar, 1877,
- 4) *Cūdāmani-Paṇṇirandū-nighantu*, Text and commentary, Ed by Shanmuga Mudaliar, 1877,
- 5) *Cūdāmani-Paṇṇirandū-nighantu*, Text and commentary, Ed by Saravana Panditar, 1880,
- 6) *Paṇṇirandū-nighanṭu*, Text and commentary, Ed by Maunagurusvami, Chittoor, 1883,
- 7) *Paṇṇirandū-nighantu*, Text and commentary, Ed by Ponnusvami Mudaliar and Dase Gavundar, 1886,
- 8) *Cūdāmani-nighantu* Text of the first ten chapters, Ed by Vythilingam, Madras, 1875,
- 9) *Cūdāmani-nighanṭu*, Text and commentary of the first ten chapters, Ed by Arumuga Navalar, Madras, 1867, 1873 and 1880,

(Contd)

words which are rhyming with one another, and hence relating to a certian aspect of prosody, the twelfth section is a miscellaneous section dealing with the groups of related words. We have a useful edition of this *Cūdāmaṇi-nīghantu* with an old commentary by the late Arumukha Navalar of Jaffna. Similarly there

- 10) *Cūdāmaṇi-nīghantu*, First chapter, Ed by Aruna-chala Iyer, Konnur, 1873,
- 11) *Cūdāmaṇi-nīghantu*, First chapter, Ed by Arumuga-svamīgal, 1873 and 1887,
- 12) *Cūdāmaṇi-nīghantu*, First chapter, Ed by Subramaniasvamīgal, Madras, 1889,
- 13) *Cūdāmaṇi-nīghantu*, Second and third chapters, Ed by Ratna Chettīyar, Madras, 1889,
- 14) *Paḍiṇṇōrāvadu-nīghanṭu* (11th chapter), Text and commentary, Ed by Karunanandasvamīgal, 1868,
- 15) *Paḍiṇṇōrāvadu-nīghanṭu* (11th chapter), Text and commentary, Ed by Arumugasvamīgal, 1869, 1873,
- 16) *Paḍiṇṇōrāvadu-nīghantu* (11th chapter), Text and commentary, Ed by Kesava Mudaliar, 1870,
- 17) *Paḍiṇṇōrāvadu-nīghantu* (11th chapter), Text and commentary, Ed by Arumuga Mudaliar, 1875,
- 18) *Paḍiṇṇōrāvadu-nīghantu* (11th chapter), Text and commentary, Ed by Tiruvengadam Pillai and Kumara svamī Iyer, 1880,
- 19) *Paḍiṇṇōrāvadu-nīghanṭu* (11th chapter), Text and commentary, Ed by Subramaniasvamīgal, 1881,
- 20) *Paḍiṇṇōrāvadu-nīghantu* (11th chapter), Text and commentary, Ed by Virabhadra Iyer, 1882,
- 21) *Paḍiṇṇōrāvadu-nīghanṭu* (11th chapter), Text and commentary, Ed by Appavu Pillai, 1882,
- 22) *Cūdāmaṇi-nīghantūl Paḍiṇṇōrāvadu* (11th chapter), Text and commentary, Ed by Manikka Upādhyayar, Madras, 1883, 1889,

(Contd)

is an edition of *Piṅgaṣa-nighaṇṭu* by a Tamil pandit by name Sivan Pillai.

Having disposed of grammar and lexicography, let us turn our attention to one or two miscellaneous works : *Tirumūṟṟantādi* by Avirōdhi Āḷvār. The *antādi* is a peculiar form of composition where the last word in the previous stanza becomes the first and the leading word in the next stanza. *Antādi* literally means 'the end and the beginning'. This constitutes a string of verses connected with one another by a catch-word which is the last in the previous stanza and the first in the succeeding stanza. *Tirumūṟṟantādi* is such a composition containing 100 verses. It is a devotional work addressed to God Nēmnātha of Mylapore. The author Avirōdhi Āḷvār was a convert to the Jaina faith. It is said that one day, while he was passing by the side of the *Jinālaya*, he heard the Jaina *ācārya* within the temple expounding to his disciples the nature of *mōkṣa* and *mōkṣa-mārga*. Attracted by this exposition he entered the temple and listened to the teacher's discourse. Desiring to learn more about this he requested the *ācārya* to permit him to attend the

- 23) *Paḍiṇṭōrāvadu-nighaṇṭu* (11th chapter), Text and commentary, Ed by Arunachala Mudaliar, 1883,
- 24) *Cūdāmāni-nighaṇṭu* *Paḍiṇṭōrāvadu*, (11th chapter), Text and commentary, Ed by Shanmuga Mudaliar, Madras, 1886,
- 25) *Paḍiṇṭōrāvadu-nighaṇṭu* (11th chapter), Text and commentary, 1887,
- 26) *Cūdāmāni-nighaṇṭu* (11th chapter), Text and commentary and 12th chapter, Text, Ed by Ponnambala Pillai, 1892,

lectures, which permission was readily granted. Finally he became a convert to the faith and in recognition of this change in his life, he composed this *Tirunūṛṇṭādi* dedicated to the god Nēminātha of Mylapore. It is a very beautiful devotional work containing a few facts relating to the author himself. It is published with notes in the *Sentamiḷ Journal* conducted by the *Tamiḷ Saṅgam*, Madurai.¹

*Tirukkalambagam*² is another devotional work by a Jaina author by name Udīcidēva. He belonged to the country of Toṇḍa-maṇḍalam. He was a native of Arpagai, a place near Arani in Vellore Taluk. The term *kalambagam* implies a sort of poetic mixture where the verses are composed in diverse metres. This *Tirukkalambagam* by Udici, besides being devotional, is also philosophical in which the author tries to discuss the doctrines of the rival faiths such as Buddhism. It probably belongs to a period later than that of Akalaṅka, the great Jaina philosopher, who was responsible for undermining the supremacy of Buddhism in the south, and who was probably a contemporary of Kumāṇila-bhaṭṭa, the Hindu reformer.

Jainas were also responsible for contribution to Mathematics, Astronomy and Astrology. Probably several works relating to these topics have been lost. We have at present one representative in each. *Enṇu-vaḍi*, a popular work on Arithmetic, and *Jinēndra-mālai*, an equally popular work on Astrology. Traders

1 *Tirunūṛṇṭādi*, Text, Kāñchīpuram, 1883.

2 *Tirukkalambagam* (*Arungalacceppu*), Kāñchīpuram, 1883.

who are accustomed to keep accounts in the traditional form get their early training by studying this mathematical work called *Encuvāḍi* and Tamiḷ astrologers similarly get their grounding in *Jinēndiamālai* which forms the mainstay for their predictions popularly known as *ārūḍha*

This completes our cursory survey of Tamiḷ literature with special reference to Jaina contributions thereto. The prevalence of Jainism in ancient Tamiḷ land and its usefulness to the Tamiḷ people are not merely vouchsafed for by Tamiḷ literature but are also evidenced by the customs and manners prevalent among the upper classes of the Tamiḷ society. Even after the Śaivāite revival, when several Jainas were made, under penalty, to embrace Hinduism for political reasons, these converts to Hinduism, who went back to their own respective castes in the Hindu fold, zealously preserved their customs and manners acquired while they were Jainas. Though they changed their religion, still they did not change their *ācāras*. It is curious that the Tamiḷ term *śaivam*, which primarily means the follower of the Śaiva faith, means in popular parlance a strict vegetarian. A strict vegetarian among the Hindu *vēlāḷas* is said to observe *śaivam* in the matter of food. Similarly the *brāhmaṇas* in the Tamiḷ land are *śaivam*, i.e., strict vegetarians. In this respect the Tamiḷ *brāhmaṇa* is distinguished as the *Drāviḍa-brāhmaṇa* from the Brahmins in other parts of India who are brought under the category of *Gauda-brāhmaṇas*. The *Drāviḍa-brāhmaṇas*, wherever they be, are strict

vegetarians, whereas the *Gauda-brāhmanas* all eat fish and some eat meat also. Bengal *brāhmanas* who belong to the *Pañca-gauḍa* group eat fish and meat. It is normal with Bengal *brāhmaṇas* to offer goat or buffalo as sacrifice to the goddess Kālī and carry home meat as Kālī's *prasāda*. Such a thing is unthinkable in any of the Hindu temples in the south, whether dedicated to Viṣṇu or Śiva. Hence it may not be altogether an exaggeration to state that in the matter of purity of temple worship the Jaina doctrine of *ahimsā* has been accepted and preserved by the upper class of Hindus in the Tamil land even up to the present day. Of course there are scattered places where animal sacrifice is offered to the Village Gods. But it must be said to the credit of the upper classes among the Tamil Hindus that they have nothing to do with this grosser form of Kālī worship. With the growth of education and culture, it may be hoped that even these lower orders in Tamil society will give up this gross and ignorant form of religious worship and elevate themselves to a higher religious status actuated by purer and nobler ideals.

APPENDIX

JAINA EPIGRAPHS IN TAMIL,

In this appendix are brought together, for the first time, the texts of eightyfive Jaina inscriptions in Tamil, published over the decades in the pages of many different volumes, most of them now out of print, and hence not readily available to the world of scholars and students. Though the present collection is by no means exhaustive, its utility lies in the fact that it enables readers to understand, though only on broad lines, the course of the history of Jainism in the Tamil country. Some of the published Jaina Tamil epigraphs have been left out of the present collection owing to their damaged or uncertain nature. Since quite a few Jaina epigraphs are merely cursorily noticed, without their texts being given, they too have been excluded. Nevertheless, any conclusion pertaining to the prevalence and chronological and regional history of Jainism in Tamilnāḍu, drawn on the basis of this appendix, is not likely to be seriously affected or modified by any such exhaustive collection which may be rendered possible by future publications.

It will be clear from the sequel that nearly two-thirds of the eightyfive inscriptions included here hail from the Tirunelveli and Madurai districts. The provenance and dates of these inscriptions lead to the following conclusions, viz.,

that Jainism was at its zenith in the Tamil country during the 8th and 9th centuries A D, particularly in the Madurai-Tirunelveli region,

that the Madurai-Tiruchirappalli region had received this noble faith at least as early as in the 2nd century B C, that this region continued to patronise Jainism till at least the 9th century A D ;

that Jaina followers were very active in the Tirunelveli and North Arcot regions during the 8th—11th centuries;

and that the incidence of Jaina epigraphs in Tamil in the other districts of Tamilnāḍu is rather sporadic

The topographical distribution of the inscriptions included in the present appendix is given below.

<i>District</i>	<i>Serial No. of the inscriptions</i>
Madurai	1-3, 20, 24-40
Tiruchirappalli	4, 13, 22, 82-83
Tanjavur	5
South Arcot	6, 14, 45
North Arcot	7-9, 21, 42-44, 76-81, 85
Ramanathapuram	10-11, 23
Tirunelveli	12, 15-19, 41, 46-75
Chingleput	84

Explanatory notes have been added at the end wherever found necessary and the source of publication mentioned in all cases.

TAMIL BRAHMI INSCRIPTIONS

MĀṆGULAM, MADURAI TALUK, MADURAI DISTRICT

No 1

On a boulder on the Kajugumalai hill near Māṅguḷam (Aṇṭṭāpaṭṭi).

Dynasty

King:

Date . 2nd-1st cent B.C

Language and Alphabet .

Tamil, Brāhmi

Purport . Records that the monastery (*paṭi*) was given in dedication to the monk (*Āśvīyika*) Kaṇṇ Nanta by Kaṭalan Vajutti, a servant of Neṭuñcaṭṭayan.

TEXT

Kaṇṇi Nanta āsiriyaḥ = uvaṅke dhammam
 itta-a Neṭuñcaḷiyaṅ paṇa-aṅ kaṭalaṅ
 Vaḷuttuṅ koṭṭupitta-a paḷi-iy

No 2

On another boulder on the same hill

Dynasty . . . King

Date 2nd-1st cent B C Language and Alphabet .

Tamiḷ, Brāhmī

Purport Records that the monastery (*paḷi*) was given in dedication to the monk Kaṇṇi Nanta by Caṭikaṅ, the father of Iḷaṇcaṭikaṅ and brother-in-law (*sālakaṅ*) of Neṭuñcaḷiyaṅ

TEXT

Kaṇṇi Nant = āsiriyaḥ = uvaṅ dhammam

itta Neṭuñcaḷiyaṅ sālakaṅ

Iḷaṇcaṭikaṅ tanday Caṭikaṅ ce-iya paḷiy

No 3

On a third boulder on the same hill

Dynasty . . . King . . .

Date 2nd-1st cent B. C Language and Alphabet .

Tamiḷ, Brāhmī

Purport Records the gift of the lattice (*pinaṇḍi*) to the monk Kaṇṇi Na[n]ṭa by Kāḷṭika, son of Antai and merchant prince of the mercantile guild (*niṅamu*) of Vejarai

TEXT

Kaṇṇi Na[n]ṭa = āsiriyaḥ = uva

Vejarai-y nīkamatū kāvīti-iy
 Kāṭitūka Antai-a sutaṇ
 pīṇa-ū koṭupitōṇ

No. 4.

**PUGAZHŪR, KARUR TALUK, TIRUCHCHIRAPPALLI
 DISTRICT.**

On the brow of the first cavern on the Āṇunāṭṭār hill near
 Vēlāyudampālaiyam

Dynasty:

King. Ātaṇ Cellirumpoṇai

Date 3rd-4th cent A D

Language and Alphabet ·

Tamiḷ, Brāhmi

Purport . Records that Iṇkaṭuñḷō, the son of Peruñkaṭuñḷōṇ,
 the son of the king Ātaṇ Cellirumpoṇai, caused the stone abode
 (*uṇai*) of the Jaina monk (*amaṇṇaṇ*) Ceñkāyapaṇ of Yāṇṇūr to be
 cut on becoming heir-apparent

TEXT

iṇ amaṇṇaṇ Yāṇṇūr Ceñkāyapaṇ uṇaiy
 ḷō Ātaṇ Cellirumpoṇai maḷaṇ
 Peruñkaṭuñḷōṇ maḷaṇ Iṇaṇ-
 kaṭuñḷō [i*]ḷaṇḷō āka aṇuttā ḷaḷ

Notes- The word *paḷi* which is used in the sense of a monastery
 in Nos 1 and 2 above came to be written in later Tamiḷ
 inscriptions as *paḷḷi*

The reference to the *niḡama* in No 3 above shows that,
 as in later times, Jainism enjoyed the support of the
 merchant community of Tamiḷnāḍu even in the early
 period

[Published in *Seminar on Inscriptions* (Madras), 1966 pp
 60-75].

No 5

PALLAṆKŌVIL, TIRUTTURAIPPUNDI TALUK,
TANJAVUR DISTRICT

Copper-plate set recovered at the time of ploughing a field in the village

Dynasty Pallava

King. Sṛṣhavarma

Date Regnal year 6

Language and Alphabet

(6th Century A D)

Sanskrit in Grantha,

Tamiḷ in Tamiḷ

Purport Records the royal grant of the village Amaṇṣērkkai (Śramaṇ-āśrama in the Sanskrit portion), situated in Perunagara-nādu, a sub-division within Veṇkuṇṇa-kkōṭṭam, as *paḷḷiccandam* to Vajranandi-kuravar (Vajranandi-gaṇi in the Sanskrit portion) of Paruttikkunṇu (Vardhamāna-dharmatīrtha in the Sanskrit portion) Also records the grant of some land in Tāmar as *paḷḷiccandam* to the same donee The said grants were made for the worship of Jinēndra and the Jainēndras

TEXT

[Lines 1 to 26, 24 of them engraved on three sides of the first two plates, and the remaining two engraved on the first side of the third plate, are in Grantha characters and Sanskrit language]

Third Plate First side

- 27 kō Viśārya-Smṣhavarmmaṇku yāṇḍ-āṇvadu Veṇ-
28 kuṇṇa-kkōṭṭattu-Pperunagara-nāṭtu nāṭṭar
29 kāṇḍa [1*] Tan-nāṭtu Amaṇṣērkkai Parutti-
30 kkuṇṇi Vajranandi-kkuravarḷku-ppaḷḷiccandam-ā-
31 ga-kkuṇḍuttōn-tāṇḍalum paḍāḍai naḍandu kal-
32 lun-kalḷiyun-nāṭṭi aṇary-ōlai śeydu lo-

Third Plate Second side

- 33 dattu viḍudagav-eṅṅu nāṭṭārkkū-ttūrumugam viḍa
nāṭṭā-
34 run-tūrumugam kandu toḷudu talaiḱḱu vaṭṭu paḍā-
35 gai naḍandu kalluñ-kalḷiyu-nāṭṭi nāṭṭār viḍunda
36 aṟaiy-ōlai-ppadikk-ellai-kīḷpā-
37 l-ellai Endai-ōriyir kīḷai-kkaḍaṟṟi-
38 ṅ mēḷkum-omai-kkollai elai iṅṅu-
39 m teṅṇāḷ-ellai Veḷvaḍugaṅ kēṇiyi-
40 ṅ vaḍakkum kaḍaṟṟi-ellai iṅṅun-Nīlapādi

Fourth Plate First side

- 41 ellai iṅṅum Viḷāḍar kuṟṟ-ēttatt-ellai
42 iṅṅum mēḷpāl-ellai māv-ēttattu
43 vadiyṅ kīḷakkum mum-mūlai ēttatt-ellai
44 iṅṅu-māṟṟi-ellai iṅṅum vaḍapāl-ci-
45 lai perun-kollaiyṅ-ṟerku iṅṅum
46 Pāṇḍiyar-kayatt-ellai iṅṅum murukkan-
47 kēṇi ellai [| *] Iṅ-iṣaitta peru-nāṅṅ-ci-
48 laiy-aḡattum-aḡappattā nīlam nīr-nīlamum

Fourth Plate Second side

- 49 puṟṟaiyyum kaḷarum kaṟru-mēy-pāḷum kādu-
50 m piḍiḷḷaiyyum kaḍaṅḡuñ-kēṇiyum maṟai-
51 yum maṟai-ppaḍappum uḍumbedi āmai tava-
52. ḷndad-ellām-unṇiḷaṅ-oḷiv-iṅṟi
53 kōvum poriyum māṟṟi kuḍi-nīḱḱi iṅ-iṟ
54 peṟṟa Vajranandi-kkuravarḱḱē paḷḷiccandam-āḡa Tā-
55 maṇiḱum paḍiṅāṟarai-ppattī nīlan-koḍut-
56. tōm [| *] In-nīlattṟḱ-ellai kīḷpāl-c-

Fifth Plate First side

- 57 llaḥ Pulī-kīlārpattiyiṇ mēṛkum teṇṇā-
 51 l-ellai Muḷḷeri-pā[kka*]tt-ellaiyin vada-
 59. kkum mēlpāl-ellai pokkuvāy-cceṇu-
 60 viṇ kīlakkum vaḍapāl ellai pallāngu-
 61 jikkāviṇ terkum in-nāṅg-ellai-
 62 y-agattum agappaṭṭa bhūmiyum Paruttikkunṇi-
 63 l Vajranandi-kkuravarkkē paḷḷiccandam-āga
 parada-
 64 ttī ṣeṇradu [| *] Narabhayaṇ-āṇattiyāl

Notes The reference to Paruttikkunṇu as Vardhamāna-dharma-tīrtha in the Sanskrit portion is interesting. There are in Tamiḷnāḍu a number of places named differently as Paruttīyūr, Paruttikkuḍi, Paruttippaṭṭu, etc. It has been suggested elsewhere (*Pallavar Cheppēdugaḷ Muppaḍu*, pp 25-26) that the ancient place-name Paruttikkunṇu should be taken as alluding to some hitherto unknown incident in the life of Vardhamāna-Tīrthankara since his name is given to that village in the Sanskrit portion. Paruttikkunṇu is the same as modern Tīrupparuttikkunṇam, a village in the vicinity of Kāñchīpuram and known in the past as Jina-Kāñchī. It was formerly one of the four *ācārya-pīṭhas* of the Digambara-Jainas. There stands in that village even today a temple dedicated to Vardhamāna-Tīrthankara. But scholars are of the opinion that this temple is later in date than the one dedicated to Chandra-prabha-Tīrthankara and located in the same village. Nevertheless, the present inscription attests to the fact that there existed in that place a temple of Vardhamāna from early times.

The village granted is named Amaṇṣērkkai and Śramaṇ-āśrama in the Tamil and Sanskrit portions respectively (cf. Inscription No. 82 below, note 2 for a similar instance).

The donee Vajranandi-kuravar is stated, in the Sanskrit portion, to belong to the Nandi-saṅgha

This inscription contains one of the earliest references to the term *palīccandam* signifying a grant of land given in particular to a Jaina temple or institution or preceptor

[Published in *Pallavar Cheppēḍṅgaḷ Muppadu*, pp 1-32]

No 6.

Śiṅgavaram, Gingee Taluk, South Arcot District

On a rock in the Tirunātharkuṇṇu near the village

Dynasty King

Date . 6th century A D. Language and Alphabet .

Tamil

Purport . Commemorates the death of Candiranandi-āśirgar after observing fast for 57 days

TEXT

1. Aimbattē]-aṅga-
2. saṅga-nōḷḷa
3. Candiranandi-ā-
4. āśirgar niśidigaḷ [| | *]

Notes The Sanskrit word *ācāryaka* has taken the *tadbhava* form of *āśirga* in this inscription. Cf Nos 1-3 above where the *tadbhava* occurs as *āśiriyaka* and *āśiriyaka*

[Published in *SII* , Vol XVII, No. 262]

Nos 7-8.

Kiṣṭamangalam Wandiwash Taluk, North Arcot District

Natural rock surface called Perumāl-pāṇai near the Jaina temple of Chandranāthasvāmī.

No. 7.

Dynasty - Pallava

King - Nandivarman II

Date - 14th regnal year

Language and Alphabet

(717 A D)

Tamil

Purport - Records the gift of seven gold coins (*kaḷaṇḍu*) by Āṇḍai Jiyār Pavaṇandi for feeding the Jain ascetics who were not in the regular establishment of the temple (*paḷḷi*). The villagers undertook to protect the provisions of the grant.

TEXT

- 1 Śrī-Nandippōttare-
- 2 ēri ku-ppadinṭṭe-āvadu i-
- 3 p-paḷḷi-uḍaiśrai niḷḷi irun-
- 4 da iruvaiṭṭuḷḷu-ppiccai eju-
- 5 kaḷaṇḍu poṇ u-ūr-Āṇḍai i-
- 6 Jiyār Pavaṇandi vaṇṭa aṇam
7. kaḷaṇḍināi uḷak-k-aṇḍi muṇḷūṭṭi
- 8 vaṇṭadu u-āṇam-ūṇḍmun-kāp-
- 9 pōm-āga oṭṭināi Kāmakḷō-
- 10 ṭṭam-aḷitta pāvam-āga oṭṭir-nā-
11. i vāy-uḷaḷ karuṇum muṭṭir .
- 12

No 8

Dynasty : Pallava

King Nandivarman II

Date - 56th regnal year

Language and Alphabet

(789 A D)

Tamil

Purport - Records the gift of seventeen *kaḷaṇḍu* of coins for providing one *uḷakku* of rice per *kaḷaṇḍu* to the same *paḷḷi* by Pūṇḍi-Muppāvai, the daughter of Jinaḍiyār of Viḷukkam. This

grant along with that of Pavaṇandi (recorded in No 7 above) was to be protected by the villagers.

TEXT

- 1 Śrī-Nandiṣṣōttaraṣarkku
- 2 yāṇḍu aimbattāṭvadu
- 3 Vīlukkattu Śiṅgaḍiyār magaḷār
- 4 Pūṇḍi Muppāvai [vai*]tta kāṣu paṇmeḷu
5. kaḷaṇḍu mēl iṭ-paḷḷukku
- 6 kaḷaṇḍuṇāl-uḷakk-aṇḍi vai . .
7. . . aṭṭuvār-ivv-aṇam Pavana-
- 8 ndiyār vaitta paṇam ūṛōm kā-
- 9 ppōm-aṇōm [| | *]

Notes - The gifts made are referred to in the two inscriptions as *aṇam* which is the Tamil rendering of Sanskrit *dharma* and Prakrit *dhamma*. Cf. *dēja dhamma* occurring in Prakrit donative records. It is stated in lines 9-10 of No 7 above that those who flout the grant recorded therein would incur the sin of having destroyed the *Kāma-kkōṭṭam*. While in Tamil inscriptions of 11th-13th centuries, the word *kāma-kkōṭṭam* signifies Śaivite *ammaṇ* shrines, in the above inscription it obviously refers to a Jaina temple since, in early Tamilnāḍu, the word *kōṭṭam* was exclusively applied to Jaina temples. In this connection, it is interesting to note that the recently discovered Guḍṇāpur inscription (*Śrīkaṇṭhikā*, Mysore, 1973, pp 61-72) of Kadamba Ravivarman (6th cent A D) mentions a *Kāma-Jinālaya* built by that ruler.

[Published in *Seminar on Inscriptions* (Madras, 1966), pp. 158-59]

No 9

Pañchapāṇḍavamalai Wandrwash Taluk, North Arcot District

On the front face of the rock which overhangs a natural cave containing a pool of water

Dynasty " Pallava

King Nandipōttaraśar
(Nandivarman)

Date Regnal year 50
(c 767 A D)

Language and Alphabet
Tamiḷ

Purport Records that Nāraṇaṇ, the son of Maruttivar of Pugaḷāḷaimaṅgaḷam, caused to be engraved an image of Poṇṇiyakkīyār attended by the preceptor (*guravar*) Nāganandi

TEXT

- 1 Nandippōttaraśarkku aymbadēvadu Nāganandi-
guravar
- 2 irukka Poṇṇiyakkīyār padimam kottuvittāṅ
- 3 Pugaḷāḷaimaṅgalattu Maruttivar magaṇ Nāraṇa-
- 4 a [| | *]

Notes "Poṇṇiyakkīyār is the honorific plural of Poṇṇiyakki (Sanskrit Svarṇa-yakṣī), which consists of the Tamiḷ word poṇ, 'gold' and iyakki, the Tamiḷ form of Sanskrit yakṣī. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Poṇṇiyakki"

P B Desai (*Jainism in South India*, p 40) identifies Poṇṇiyakki with Śiddhāyikā, the characteristic attendant deity of Mahāvīra

[Published in *Ep Ind*, Vol IV, pp 136-37]

No 10

Palluṇaḍam, Aruppūkkottai Taluk, Ramanathapuram District
On the wing-stone at the entrance to the Kālanāthasvāmī temple

Dynasty : Pāṇḍya

King : Māraṇjaḍaiyaṇ

Date : Regnal year 26

Language and Alphabet :

(782 A D)

Tamiḻ, Vaṭṭeḷuttu

Purport : This fragmentary inscription appears to record a gift of 100 sheep by Śāttan-Guṇattāṇ of Kunṇūr in Karunilakkuḍi-nādu for supplying ghee to a deity in the temple of Tiruḷḷāṭṭāmbaḷḷi at Kuṇṇaḍi

TEXT

1. Śrīmat-kō-Māraṇjaḍaiya
2. irubattāṇu iv-vāṇḍu Veṇ
3. k-Kuṇṇaḍi-Tirukḷāṭṭāmbaḷḷi . . .
4. tūgaṭ-padigaḷi neyḷku
5. nīlakkuḍi-nāṭṭu-Kkuṇṇūr-Ccāṭṭa]-
6. ā-Guṇattāṇ attīṇa āḍu nūṇu [| | *]

Notes : "From other records it is known that at Kuṇṇaḍi there flourished in the olden days an important Jaina temple named Tiruḷḷāṭṭāmbaḷḷi. This stone may have belonged originally to that temple and removed thence and placed in this temple. Kuṇṇaḍi may be identified with the village of the same name in the Aruppukkottai Taluk "

"Kuṇṇaḍi has been alternately identified with a place in Agastisvaram Taluk of the old Travancore State (*Trav Arch Series*, Vol III, p 2) "

[Published in *SI*, Vol XIV, No 32]

No. 11.

Palḷimāḍam, Aruppukkottai Taluk, Ramanathapuram District
Wing-stone at the entrance to the Kālanāṭṭhāṣvāmin temple

Dynasty : Pāṇḍya

King : Māraṇjaḍaiyaṇ

Date : Regnal year 35

Language and Alphabet :

(791 A D)

Tamiḻ, Vaṭṭeḷuttu

Purport Records a gift of 50 sheep to Tirukkāṭṭāmbaḷḷi at Kuṟaṇḍi in Veṇbu-nāḍu in order to supply to the temple 5 *naḷi* of ghee everyday

TEXT

- 1 Śrīmat-kō-Māraṇjaḍaiyaṟku yāṇ-
- 2 ḍu muppattaiṇju idaṇ-edi[r*]
- 3 [āṟu] ivv-aṇḍu Veṇbu-nā-
- 4 ṭṭu-Kuṟaṇḍi Tirukkāṭṭāmba-
- 5 ḷḷikku aḷḷattu iḍu Oladū-
- 6 r-kī] Pāmbārūr iṅgaḷ aṅ-
- 7 ṇāḷi ney aṭṭa aḍutta āḍu ai-
- 8 mbaḍu [|]*

Notes Like the stone bearing inscription No 10 above, this wing-stone also must have been brought from the Tirukkāṭṭāmbaḷḷi Jaina temple at Kuṟaṇḍi and inserted in the Kōlanāthasvāmī temple at some later date

[Published in *ibid*, No. 39]

No. 12.

Ēruvāḍi, Nanguneri Taluk, Tirunelveli District

On a boulder in the Iraṭṭaipottai rock.

Dynasty . Pāṇḍya

King Māraṇjaḍaiyaṇ

Date . Regnal year 43

Language and Alphabet:

(799 A D)

Tamil

Purport This weather-worn inscription
 laid by Irambāṭṭu-veḷāṇ Śāttin as of
 (bē-jāra) of Tiruviruttalai-Aruvāḷim in
 gift of sheep for a lamp (Tamil) were
 the donor himself, contains an exhortation
 to the Aruḥaṇ on the hill

TEXT

- 1 Śrī-ḷḥ-Māraṇjaḍaiyaṅku yāṇḍu 43 iṇv-āṇḍu Nāṭṭāṅṅu-
ppōḷku-Ttē-
- 2 ruviruttalai-Aruvāṭṭu Paṭṭarakarḷku-ppaḷḷiccandam-
āga Nāṭṭuḷku-
- 3 rumbiṇ Kiḷccēri Pāppācāṅṅāṇṇēy iṇv-ūrōṅgaḷ bhūmi
siṅṅeyiṅ-kā-
- 4 hē-pirinda : arumanḍaikkālāl nīr-aṭṭu nel viḷavāṇa
iḷamakkalḷē-
- 5 ydad-in-nīlam 22 v-iḷamperuṇḍikkālāl nīr-aṭṭu nel viḷai-
vāṇa kāṇam
- 6 taḍi 2 Kāyalūr-kkūṭāṇ taḍi 2 nīḷar 4 iḷkālāl nīr-aṭṭu
nel viḷavāṇa muda-
- 7 ccey mēl-adu taḍi nīḷar 5 vaḷaiyil vaḷaiḷ adam peṅṅa .
ma ye-
- 8 ṅ-erṅa kālāl nīr-aṭṭu nel viḷavadu kiḷpulaccey taḍi .
nīḷar
- 9 ēṅṅi-ttaḍi oṇṇadu nīḷar 1 kālūḍ-Karaḷkālāṇa-nāṭṭu
Iraṇbāṭṭu-
- 10 vēṭṭāṇ Śāṭṭaṇ paḷḷal in-nīlattāl yīṅai-vīḷai-pporuḷ
koṇḍu in-
- 11 nīlattāl iḷai-kkaḍaṇṇum vaḷi iṅṅai vēṭṭi evvagai-
ppattadam Nāṭ-
- 12 iḷḷurumbiṅ-Kiḷccēri- Pāppācāṅṅōmē kāṭṭi-ūṭṭi-vaḍā-
gavum [| *] i-
- 13 ppūmi iṇṇariṇēy vīḷaiḷkūṅa viṅṅu-pporuḷaṅga-kkoṇḍu vi
- 14 iḷaiṇvāṇa- pporuḷ - celai-ōḷaiy - āḅa-cceydu - kuḍuttōm
Pāppācāṅṅō-
- 15 m vēṭṭāṇ Śāṭṭaṇḷku [| *] iṇṇariṇu iṇṇūmi kāṭṭi-
iṇṇu . . . in-nīḷi-[kaḍaḷ]mā-
- 16 vīḷi-cc-āḅu pṇiṇṇiṇṇu vāṇḍ-ē-ṅu-vāṅṅu iṇṇiṇṇu pporuḷu-
māṅṅi

- 17 ṇattu-ttandamum pattu-ppipṇaiyum ippūmi ivva
mutṭāmal attu-
- 18 n-Kiḷccēri-Ppāppācāṇṇārōn-Tiruviruttalai-Aruvāḷattu
ivv-āṇḍu ittō-
- 19 varkkēy ivaṇē vaitta tiruvīḷakku onṇinukku niyadī
mutṭāmal aṭtu-
- 20 vidāga-Pperumbalaṇṇi irukkipra padai-ttalaivap
Kōraikkāḍaṇḍukku 5 ū
- 21 nkōṇ Māraṇ-kuditāṇṇiyum puṇaiy-āga adutta śāvā-
mūvā-ppērēḍu aimbadu śri-Śilacciga-
- 22 rī || Antam-il Pal-gunatt-ādi Aruhantan-en-tam-īdar-
tirkku
- 23 ṇōrāta mupṇēy tiruttalai toḷumiy beṇru-vand-an-malar
. . nariyē toḷumiy
- 24 tēvar śeṇḍiṇṇam-avī-poḷir-cōlai tīgaḷvāṇ-andaḍa
yūḷi-vandu maṇiy-eṇṇō
- 25 maṇattu-ṇiṇaiṇṇipalaṇ-enrō malar-unda makarandam
pa .
- 26 pey [| | *] ivaiyum Vēḷān Śāttan śolliṇa || ivaiyum
nduin-nāḍ-ā-
- 27 lu-nāttu nāśakaṇmār ||

Notes Lines 12 and 17-18 above mention *pāppacāṇṇār* of Kiḷccēri in Nāttukkuṇṇambu as the protectors and executors of the grant recorded in the epigraph. The word *sāṇṇār* means "learned", "wise", etc. It thus appears that the learned *brāhmanas* (*pārpār*) of Kiḷccēri were entrusted with the task of managing this grant made to a Jaina deity.

In the verse occurring in lines 22-26, the donor-poet eulogises the Arhat as 'one without end' (*antam-il*), as the 'source of many qualities' (*pal-gunatt-ādi*) and as the 'healer of woes' (*īdar-tirkkum*).

No 13

Tēṇimalai, Tirumayyam Taluk, Tiruchirappalli District
On a rock in front of the Āṇḍār-maṭha

Dynasty

King.. . . .

Date 8th century A D

Language and Alphabet
Tamiḷ

Purport States that while the Jaina ascetic Malayadhvaṇa was performing penance on Tēṇūmalai, a certain Irukkuvēḷ (i.e., a local chieftain belonging to the Irukkuvēḷ family) visited the place and gave an endowment of land as *paḷḷiccandaṁ* for the maintenance of the sage.

TEXT

- 1 Svasti śrī [| | *] Malaiyadhvaṇa Tē-
- 2 ṇūr-malai-il iavañ-je-
- 3 yya-kkaṇḍu Irukku-
- 4 vēḷ vandittu avippu-
- 5 rañjeyda paḷḷiccanda-
- 6 n-nālēkāl [| | *] ivv-aṇaṇ-kā-
- 7 ttāṇ aḍi nntaṇḇe-
- 8 ṇi aḷa [| | *]

[Published in *Inscriptions (Texts) of the Pudukkottai State*, No 9]

No 14.

Kiṣṭtamaṇḍalam, Wandrwash Taluk, South Arcot District.
Natural rock surface called Perumāl-pāṇai near the Jaina temple
of Candranāthasvāmī

Dynasty . Pallava

King : Kampavarman

Date 6th regnal year
(876 A D)

Language and Alphabet
Tamiḷ

Purport Records that Mādēvi, the wife of Kāṭakatīyaraiyar, renovated the Jaina temple (*tirukkōyil*) and monastery (*pāḷi*), built a *mukha-mandapa*, constructed a temple for the Yakṣa-bhaṭāri and gifted a big bell to that temple.

TEXT

1. Svasti śri [| | *]Kampapanmaṣku yān-
2. ḍ-ā-rāvadū Kāṭakatīyaraiyar ma-
3. ṇavāṭṭi Mādēvi it-tirukkō-
4. yil pudukkī muka-mandagam-e-
5. ḍuppittu pāḷi pudukkī Yak-
6. ka-paṭṭāri-ttirukkoyil-eḍu-
7. ppittu iṇṇ-paḷḷikk-iṭṭa
8. perumaṇi oṇṇu ūṭṭuvittāi [| | *]

Notes This inscription bears ample testimony to the fact that Kijjūttamaṅgalam flourished as an important Jaina stronghold during the latter part of Pallava rule

No 15

Kaḷjugumalai, Kovilpatti Taluk, Tirunelveli District

On the rock at Kaḷjugumalai

Dynasty

King

Date : 8th century A D.

Language and Alphabet

Tamil, Vaṭṭeḷuttu

Purport Records that the sacred image (*trumēṇi*) was caused to be made by the preceptor Nāgaṇandi, the pupil of the preceptor Śiṅgaṇandi of Āṇaṇūr.

TEXT

1. Śri [| | *] Āṇaṇūr Śiṅgaṇaṇ-

2. di-ḷkuravadigaḷ mā-
3. ṇāḷḷar Nāganandi-ḷkurava-
4. ḍigaḷ śeyvitta tirumēṇi [| | *]

Notes · Vide No 9 above, an inscription of the 8th century, which also alludes to the preceptor named Nāgaṇandi

[Published in *Ep Ind*, Vol IV, p 156, fn 6]

Nos 16-17

Ēruvādi, Nanguneri Taluk, Tirunelveli District

On a boulder in the Iraḷḷaipottai rock

Dynasty

King:

Date 8th-9th century

Language and Alphabet
Tamiḷ

No 16

Purport States that the work (of having the image made) was that of Aḷḷaṇandi

- 1 Śrī-Accāṇan-
- 2 di śeyal [| | *]

[Published in *SIJ*, Vol XIV, No 129]

No 17

Purport States that the image (below which the inscription is engraved) was to be protected by the assembly of Nāḍāruppōḷḷu

- 1 Śrī-Nāḍā-
- 2 ruppōḷḷu
- 3 śabhayār-raḷḷai [| | *]

For more information on Aḷḷaṇandi, figuring in No 16 above, see Notes under No 40 below

[Published in *SIJ*, Vol XIV, No 130]

No 18

Kaḷugumalai, Kovilpatti Taluk, Tirunelveli District
Between the second and third sections on the rock at Kaḷugumalai.

Dynasty Pāṇḍya

King Māraṇjadaiyaṇ

Date Regnal year 3

Language and Alphabet

(A D 865)

Tamiḷ, Vaṭṭeḷuttu

Purport This inscription, worn out in parts, refers to the Jaina god Tirumalaidevar of Tiruneccuṇṇam in Neccuṇṇa-nāḍu and records an arrangement made by Guṇasāgara-bhaṭṭāra for feeding ten ascetics (*vairāgyar*) including one *bhaṭṭāra* who expounded the sacred doctrine (*siddhāntam uraikkum bhaṭṭārar*)

TEXT

- 1 Śri-kō-Māraṇjadaiyaṇku yāṇḍu [3 vadu] Neccu-
- 2 ṇa-nāṭtu-Tiruneccuṇṇattu Tirumalaite-
- 3 varkku Guṇasāgara-bhaṭṭārar śeyvitta [Ku]-
- 4 ũvā[naina]llūr Tumbūr-kkūṇṇattu Kaṇan-
- 5 daikudī Dharmmacittan-āṇa yāmāṇar Tirumā-
- 6 l-adaiṇṇirundu siddhāntam uraikkum pa-
- 7 tārar-uḷḷittu-ppadiṇmar vayrāgyarkku [ā]-
- 8 hāra-dānam-āga-ttaṇ-mudal kudutt-adippit-
- 9 ta kiṇaṇu mēlai Viraṇāraṇa ēṇi na
- 10 naḍuvil Dharmmacittaṇum Kīḷattirumālu[ra]
- 11 vāṇaṇai niccilu śiḍa-ppaṭṭārarē niccilu-
- 12 m Uttamaśīlaṇum Varasundharie
- 13 niccilum Tirumāl ta e nicci-
- 14 lum ngaviraṇum nāṭṭu-ccerue [nicci]-
- 15 lum [niccilum] śeyvi[k*]ka kadvar [| | *]

Notes Among those entrusted with the task of implementing the provisions of the grant is mentioned the *śiḍa-ppaṭṭārar*

(= Sanskrit *śiṣya-bhaṭāra* an expression by which the disciple/disciples undergoing training as Jaina teacher/teachers is/are obviously meant

No 19

Kaḷugumalai, Kovilpatti Taluk, Tirunelveli District
Between the second and third sections of the rock at
Kaḷugumalai

Dynasty Pāṇḍya

King. Māraṇjadaiyaṇ

Date Regnal year 3
(A D 865)

Language and Alphabet
Tamiḷ, Vaṭṭeḷuttu

Purport. This inscription, worn-out in parts, refers to the Jaina god Tirumalaideva of Tiruneccuṇṇam in Neccuṇṇa-nāḍu and records an arrangement made by Guṇasāgara-bhaṭāra for feeding five ascetics (*vairāgyar*) including one *bhaṭāra* who expounded the sacred doctrine (*siddhāntam uraikkum bhaṭārar*)

TEXT

- 1 Śrī-kō-Māraṇjadaiyaṇku yāṇḍu [3 vadu] Neccuṇṇa-nā-
- 2 ṭṭu Tiruneccuṇṇattu Tirumalaidevarkku Gu-
- 3 ṇasāgara-bhaṭātar śeyvitta Kuḷuvāṇaimallū-
- 4 r Mūlalaikūṇṇattu Perunā[va]ḷūr . . . dāsa-
- 5 n-āgiya Mādēvaṇakkaṇ ājurundu siddhāntam
- 6 uraikkum bhaṭārar uḷḷiṭṭ-aivar vayirākka-
- 7 yarkku āhāra-dānam-āga taṇ-mudal kuḍuttu aḍi-
- 8 ppitta-kīṇaṇ . . . niccūlum . . . ni-
- 9 ccūlum niccūlum palavarai . .
- 10 tīṇaikkajattāl niccūluṇ-Tirumalai Viraṇṇum
- 11 ka śuṇakaṇ śevvaka . .
- 12 c-cēvittāṇ koṇḍa

13 ivvūr ,

14

[Published in *SIH*, Vol V, No 406]

No 20

Ayyampāṭaiyam, Palani Taluk, Madurai District

Above the natural cave on the hill called Aivarmalai

Dynasty Pāṇḍya

King Varaguna II

Date Śaka 792, Regnal year 8

Language and Alphabet

(A D 870)

Tamil, Vatteḷuttu

Purport Registers a gift of 505 *lānam* of gold by Śāntivīra-kkura-var of Kāḷam, the disciple of Guṇavīra-kkuravaḍigaḷ for offerings to the images of Pārśva-bhatāra (i.e. Pārśvanātha) and of the attendant *yaḷṣīs* at Tiruvayirai, which he had renovated, and for the feeding of one ascetic (*aḍigaḷ*)

TEXT

- 1 Śakarai-yāṇḍu eḷunūrru-ttonṇūrr-iraṇḍu
- 2 pōndaṇa Varaguṇarku yāṇḍu ettu Kuṇavīra-kku-
- 3 ravaḍigaḷ māṇākkar Kāḷattu Śāntivīra-k-
- 4 kuravar Tiruvayirai Pārśva-patāraraiyum-iyak-
- 5 ki-avvaigaḷaiyum puḍukki iraṇḍukku-muṭ-
- 9 ṭāṇ-aviyum-ōr-aḍigaḷukku śōr-āga amantṭaṇa
- 7 poṇ aḷṇūrr-aindu kāṇam [| | *]

Notes "The images sculptured on the brow of the cavern on this hill, as well as the reference in this record indicate that a Jaina colony flourished on this hill in the 9th century A D "

[Published in *SIH* Vol XIV No 22]

Veḍāl, Wandiwash Taluk, North Arcot District
On a boulder in front of a natural cave at Veḍāl

Dynasty Cōja

King . Āditya I

Date 885-86 A D

Language and Alphabet

Tamiḻ, Tamiḻ and Grantha

Purport Records that, a dispute having arisen between Kanakavira-kurattiyār, a female disciple of Guṇakīrti-Bhatāra of Viḍāl alias Mādēvi-Ārāṇḍimangalam and her five hundred lady pupils on the one and a group four hundred nuns on the other, the inhabitants of the locality, who were the lay disciples of the school to which Kanakavira-kurattiyār belonged, undertook to feed her and her lady pupils

TEXT

- 1 Svasti īri [| | *] kōv-Irāsahēsariparmarkku yāṇḍu
padinālāvadu śi-
- 2 ngapura-nāttu-kki[va]ḷi Viḍāl-Mādēvi-Ārāṇḍimangala-
- 3 muḍaiya Guṇakīrtti-Bhatārar-vaḷi mēnākkīyār
Kanakavira-kkuratti-
- 4 yāraiyaum-avar-vaḷi mēnākkīyaraiyaum Tāpasigaḷ
nānūruvarkkum
- 5 koḷḷādamaiyil ikkōyir-piḷḷaigaḷ-aññāūruvarkkum
vaḷi-ilāruñ-
- 6 kātt-ūṭtuvōm-āṇḍōm[| | *] Engaḷmuḍaiya sva-raḷṣai
idu irakṣippār-aḍimilai engaḷ
- 7 tala-mēl-apa [| | *] Mādēvi-Ārāṇḍimangalam-udaya
Kanakavira-kkurattiyār-
- 8 ttangaḷ-[ū]r-magaḷ-āḍaṇamaiyil .
- 9 mukkiyarum-idu kāppār [| | *] Avargaḷ sva-raḷṣai
iḍaṇai irakṣippār-a-

- 10 q̣m̄il̄ai en talai-m̄ēl̄-aṇṇa [| | *]
 11 danum-Kālanum mu-
 12. dal-āṇiya Mādēvi-Ā-
 13 rāndimaṅgalam-uḍaiya
 14 Kanakavira-kkurattiyār tañ-
 15 gaḷ magaḷār-ādanamayil
 16 iduv-ellān-tañ-
 17 gaḷ kāval [| | *] Idaṇai tīn-
 18 gu niṇantār Gangai-īḍai-Kkumari īḍai
 19 eḷunūṟṟu kādamuñ-ceyda pāva-
 20 n-koḷvār kāvalanukku piḷattā-
 21. r-āvār

Notes (1) In the name Kanakavira-kurattiyār, *kurattiyār* is the honorific plural feminine form of Sanskrit *guru*
 (2) In the place-name Mādēvi-Ārāndi (or Ārandi)-mangalam, Ārāndi or Ārandi is, in all probability, a derivative of Sanskrit *Arhantikā*, 'a Buddhist or Jaina nun'

[Published in *SHI*, Vol III, No 92]

No 22

Sittanpavāśal, Kulattur Taluk, Tiruchirappalli District

On the rock south of the rock-cut Jaina temple

Dynasty Pāṇḍya

King Śrīvallabha

Date 9th century A D

Language and Alphabet

Tamiḷ (verse), Tamiḷ

Purport This partly damaged inscription in Tamiḷ verse states that on behalf of the king Śrīvalluvaṇ, who had the title of *anaprasēkhara*, a certain Iḷāṇ-Gautamaṇ, who is described as an *āśiriyāṇ* (= *ācārya*) of Madurai, repaired the *aga-mandapa* of the Arivar temple at Annalvāyil and built the *mukha-mandapa* in

front of it Some gifts of land were also made to the priests of the temple

TEXT

- 1 Svasti śri [| | *] Tirundiva perum-puga]-Ttāva-
darīśanatt-aruntava-munivāṇai-pporuḷ-celav-araiyara
2. kula-nīlaimai-Iḷai-Gautamaṇ-enum vaḷankeḷu
tirunagar Madirai-āṣiriyāṇ avanēy pā-
- 3 r-mujud-āṇḍa Paṇcavar-I ulai-mudai-ārkeḷu
van ēl-avaṇipaṣēkaraṇ śirkeḷu śengor-Cirivai-
- 4 Iuvāṇukkal-eṇṇ-i-Ppalavun-kuriko]-imīd-avai
oṇḍiḷal] nadivāṇiyatt-aṇaṇbi-mūdūr-I -
- 5 kaḍuvaiḷum perukki-ppaṇṇa-amar-kōi pāṇḍuga-ccēyvit-
āraṇa-pperum miḷk-oḷukḷ-avi-
- 6 kḷum-pūraṇa-mūlai poliyai-oṇḍi and i I vaḷakkiz-
aman iṇ-kāṇḍiyuṇ-cā-
- 7 itti-vayakkalun-zuṇa-migu-siḷappiṇ kurittu . meḷukku-
ppuṇam-oru mūṇṇu māḷum paḷukkaṇa mu-
- 8 raiṇ āi vaḷipaḍuvāṇukkal-arai-kkāṇi mīm u pōkki
Aṇṇaiṇāi-Aṇṇar kōiṇ
- 9 muṇṇāi maṇḍiḷan-kallāḷēy niri-kkandōr
maṇḍiṇ-kāṇḍu vaḷuccir-u]-
- 10 joḷu purambai-oḷimiga-ppōkki maṇṇum-elliān-
kuṇṇa-niḷi ādi-vēṇḍar
11. aṇṇ-cē vaḷakkai . māsaṇa nīḷi-ttiru-vaṇṇāḷḷey
pāvai ne-
- 12 du-tūn-orupa nēgar-amaittu nīd-oḷi vaḷakk-
neyppuṇam-āḅ-eṇṇa
- 13 ḍai vayalōd-et kūṇṇiya vaḅaṇṇi-ādi naṇṇ-
amaitta vaḷiy-aṇavō-
- 14 rku nīla-mummācce aḷivā vaḅaṇṇi-ādi-kaṇḍaṇaṇ-e
kikkol -

- 15 gai-Ppalguṇattōṇai | | —Tinnai nalaṇ paṇappi .
rreṇaga
- 16 maṇṇiḷa . śir Maḍirai āśiriyāṇ⁷-Aṇṇal-
agamaṇḍaga-
- 17 m puḍukkī āṅg-Aṇivar-kōiḷ mugamaṇḍagam-cūttāṇ
muṇ | | —

Notes The reference to the renovated temple twice (lines 8 and 17 as Aṇivar-kōiḷ i e , the temple of Aṇivar is interesting Aṇivaṇ which means 'wise', 'knowing', etc , also stands for the Arhat (See Winslow's Tamil-English Dictionary, s v)

In line 6 of the text above a plot of land is called *amaṇṇ-kāṇi* where *amaṇṇ* is the *tadbhava* of *śramaṇa*.

The reference to Iṇan-Gautamaṇ as Maḍirai-āśiriyāṇ shows that the Pāṇḍyan capital continued to be an important Jaina centre even in the middle of the 9th century A D

The findspot of the inscription is mentioned in line 8 as Aṇṇalvāyil In the place-name Śittāṇṇavāśal (Śittāṇ (Skt Siddha) + Aṇṇal + vāyil) both Śitta and Aṇṇal stand for the Arhat

[Published in *SII*, Vol XIV, No 45]

No 23

Paḷḷimadam, Aruppukkottai Taluk, Ramanathapuram District
On a stone in the northern wall of the *mandapa* in the Kālanātha-
svāmīn temple

Dynasty

King

Date 9th century A D

Language and Alphabet

Tamiḷ, Vatteḷuttu

Purport Registers a gift of 5 sheep by Śāttapa Kāri for one perpetual lamp to be burnt in the temple of Tirukkāttāmbaḷḷidēvar at Kuṇṇai in Venbu-nāḍu

TEXT

- 1- Svasti śrī [| | *] Veṇbu-nāṭtu-Kkuṇṇṇḍi Tirukkāṭṭā-
mbaḷḷi-ttēvarḷḷu tiruno-
2 ndā-viḷakk-oṇṇuḷḷu ivvūr-Ccāṭṭaṇ-Kāri aṭṭiṇa āḍu ai-
3 mbadu .—Icu ivvūr ūrāruṇ-ṇaṇṇattārum kāval [| | *]

Notes The text ends with the stipulation that the gift is to be
— protected by the residents and *ṇaṇṇattār* of Kuṇṇḍi
indicating thereby that the village was predominantly
Jaina by persuasion

This slab also appears to have originally belonged to the
Jaina temple named Tirukkāṭṭāmbaḷḷi at Kuṇṇḍi nearby,
and to have been removed thence along with the wing-
stones bearing inscriptions Nos 10 and 11 above

[Published in *SIH* . Vol XIV. No 34]

Nos. 24-28

Āṇaimalai. Madurai Taluk. Madurai District

Below the images of the Jaina gods sculptured in half-relief on the
rock overhanging a natural cave

Dynasty

King

Date 9th century A D.

Language and Alphabet.

Tamiḷ. Vaṭṭeḷuttu

No 24

Purport : States that the image beneath which the inscription is
engraved) is to be protected by the officials of the administrative
departments (*iṇṇaḷḷaṇṇattār*)

1 śrī-Tiṇṇai-

2 kkaṇṇattār

3 raḷṇai [| | *]

[Published in *SIH* , Vol XIV, No 100]

No. 25.

Purport • States that the image (beneath which the inscription is engraved) is to be protected by the official accountant(s) or arbitrators of Poṟkōḍu

TEXT

- 1 Śrī-Poṟkō-
- 2 tṭu-ḷkaraṇa-
3. ttār rakṣai [| | *]

[Published in *SII*, Vol XIV, No 101]

No 26

Purport States that the sacred image (beneath which the inscription is engraved), caused to be made by Ajjaṇandi, was to be protected by the 'assembly' (*sabhā*) of Narasiṅgamaṅgalam The revenue accountants (*puravavarīyār*) are also mentioned

TEXT

- 1 Śrī-Narasiṅgamaṅgalattu
- 2 sabhaiyār rakṣai [| *] Accaṇan-
- 3 dī śeyvitta tirumēṇiyum parivāra-
- 4 puravu-varīyār pē[ramu]m [| | *]

[Published in *SII*, Vol XIV, No 102]

No 27

Purport States that the image of the *Yakṣa* (*iyakkar*) was caused to be made by Ceḍuḷiya-Pāṇḍi of Peruvembārūr in Teṇkaḷavalī-nāḍu

TEXT

1. Śrī Teṅkaḷavaḷi-nāṭtu-
- 2 Pperuvembāṭṭūr-Ccedu-
3. ḷiya-Pāṇḍi śeyvi-
- 4 cca iyakka[r pa*]dumam [| | *]

[Published in *SH*, Vol XIV, No 103]

No. 28

Purport States that the sacred image (beneath which the inscription is engraved) was caused to be made by Eviyampūḍi of Vēṭṭāṇjēri in Veṅbaikkūḍi in Veṅbaikkūḍi-nādu and that it was to be protected by the department of revenue accountants

TEXT

- 1 Śrī-Veṅbaikkū-
- 2 dī-nāṭṭu Ven-
- 3 baikkūḍi Vēṭ-
- 4 ṭāṇjēri pudumaḷ
- 5 Eviyampūḍi
- 6 śeyvitta tṛ-
- 7 rumēṇḷi [| | *]ḷiṇai
- 8 puravuvāri-
- 9 kkaṇṭattā-
- 10 r rakkaḷ [| | *]

[Published in *SH*, Vol XIV, No. 106]

Notes The fact that government departments and officials were entrusted with the protection of these images is further evidence for the fact that Jainism enjoyed great popularity in the Pāṇḍya kingdom even as late as towards the close of the 9th century A D

No 29-32

Uttamapālayam, Periyakulam Taluk, Madurai District
Below the images of Jaina deities sculptured in low relief on the
face of the rock called the Karuppaṇṇasvāmī rock.

Dynasty

King

Date 9th century A D

Language and alphabet

Tamil, Vaṭṭeḷuttu

No 29

Below the second image

Purport This damaged inscription contains reference to Kuṇṇḍi-
tīrtha, the ancient Jaina stronghold, and to Candraprabha

TEXT

- 1 Śrī-Veṇbunāṭṭu
- 2 Villi Kuṇṇḍi-tti-
- 3 ruma ka mava
- 4 candrapravaṇ
- 5 . kku

[Published in *SI*, Vol XIV, No 121]

No 30

Below the third image

Purport Registers that the sacred image was made by Ariṣṭa-
nēmi-periyār, the disciple of Aṣṭōpavāsī-Kaṇakavira

TEXT

- 1 Śrī-Aṣṭōpavāsī Ka[ṇakavi]-
- 2 ra-māṇakkar Ariṣṭa-

3. ṇēmī-pperryār ḷey-

4 da [tūrumēṇi] [] [] *

[Published in *SI*, Vol XIV, No 122]

No 31.

Below the tenth image

Purport Records that the work (of having the image made) was that of Aṇṇaṇḍi

TEXT

1 Śrī-Accaṇṇa-

2 di ḷeyal [] [] *

[Published in *SI*, Vol XIV, No. 126]

No 32

On a boulder near the Kīruppūṇḍasvāmīṇ rock

Purport Registers a grant of 11 *kaṣu* by Anantavīra-aḍigaḷ for a lamp to the god Tiruṇṇaguridēva and states that the *aḍigaḷ* in charge of the temple (*paḷḷi*) should burn the lamp with the interest accruing out of the money granted

TEXT

1 Śrī-Tirukkupagur-ttēvarkku-ttīruviḷakku-

2 kku Anantavīra-aḍigaḷ aṭṭiṇa [kāṣu] padino-

3 ṇṇu iḷkāṣiṇ polu koṇḍu dēvarkku muṭ-

4 ṭāmar-cceḷuttuvār-āṇār iṇṇaḷḷi-udai a-

5 ḍigaḷ [] [] * aṇṇaṇḍi vēṇḍuvār-idu pīṇṇaṇḍi-cceyga [] *

[Published in *SI*, Vol XIV, No 128]

Notes No 29 above affords one more instance to illustrate the predominance of Kuṇḍi as an important Jaina stronghold in the 9th century A D

For more details on Aṇṇandi (No 31 above), see notes under No 40 below

In No 32 above, the hill is called Tīru-guṇa-giri and the deity is described as the Lord (*dēva*) of the hill

Nos 33-40

Ayyampālaiyam, Palani Taluk, Madurai District

Inscriptions engraved below images near the natural cavern in the hill called Aivarmalai

Dynasty

King

Date 9th century A D

Language and Alphabet
Tamil, Vaṭṭeḷuttu

No 33

Below the second image

Purport States that the image in question was caused to be made by Varadapāṇi of the village Vadapaḷḷi-āramviṇṇi

TEXT

1 Śri-Vadapaḷḷi-ā-

2 ramviṇṇi Vara-

3 dapaṇi keyal [!*]

- [Published in *SII*, Vol XIV, No 107]

No 34

Below the fourth image

Purport States that the image in question was caused to be made by Aṇṇandi

TEXT

- 1 Śrī-Accanan-
- 2 dī śeyal [| | *]

[Published in *SH*, Vol XIV, No 108]

No 35

Below the seventh image

Purport States that the image in question was caused to be made by Indrasēna

TEXT

1. Śrī-Indrasēṇaṅ
- 2 śeyal [| | *]

[Published in *SH*, Vol XIV, No 110]

No 36

Below the eighth image

Purport states that the image in question was caused to be made by Mūvēndaṅ, a resident of Nālākūr in Venbu-nāḍu

TEXT

1. Śrī-Veṅbuṇāṭṭu Nā-
2. lākūr kuḍiyāṅ
- 3 [Mūve]ndaṅ śeyal [| | *]

[Published in *SH*, Vol XIV, No 111]

No 37

Below the ninth image.

Purport States that the image in question was caused to be made by Āṭi, a *pādamūlattiṇ* of Tiruvarambam

TEXT

1. Truvarambattal [Pāda]-
2. mūlattiṇ āri śeyda
3. śeyal [| | *]

[Published in *SII* , Vol XIV, No 112]

No. 38

Below the tenth image

Purport . States that the image in question was caused to be made by Mallisena-pperiyāṇ of Perumaḍai, belonging to the Vira-saṃhga

TEXT

- 1 Śri- Vira-ṭangattu-Pperumaḍai
- 2 Malliṣēṇa- pperiyāṇ
- 3 śeyal [| | *]

[Published in *SII* , Vol XIV, No 113]

No 39

Above the natural cave

Purport States that the image of the god (*dēvar*) was caused to be made by Avvaṇandi-kkurattiyār, the lady disciple of Paṭṭini-kkurattiyār of Perumbatti-ūr

TEXT

- 1 Śri-Perumbatti-
- 2 ūr Paṭṭini-kkura-
- 3 ttiyār mānākkiyā-
- 4 r Avvaṇandi-k-

5 kurattiyār śey-

6 vitta dēvar | |

[Published in *SI*, Vol XIV, No 117]

No 40

Above the natural cave

Purport Registers a gift of 2 gold *kaḷaṇḍu* coins by Vaṭṭam-Vaḍuḡi, the *sāvikaṭṭi* (*srāvikaṭṭā*) of Kuvaṇaccēri for conducting the *avippuṇam* service to the god Ayirai-malai-dēvar.

TEXT

1 Kuvaṇaccēri-ttattār-ccā-

2 vikaṭṭi Vaṭṭam-Vaḍu-

3. ḡ śrī-Ayirai-malai-dēva-

4 rkk-avippuṇam-aṭṭi-

5. ṇa poṇṇ-iru-kaḷaṇḍu | | —

[Published in *SI*, Vol XIV, No 116]

Notes. Aṇṇanandi, figuring in No 34 above, finds mention in Tamil Jaina inscriptions of the 9th century from Vajjimalai, North Arcot District, Āṇaimalai, Anarmalai Karuḡalaḷkuḍi and Uttamapāṇaiyam, Madurai District, Ēḡuvāḍi, Tirunelveli District and Tiruccāṇattumalai, former state of Travancore For a discussion on his place in the history of Jainism in Tamiḷnāḍu, see P. B. Desai: *Op cit*, pp 62-64.

The name Paṭṭini-kkurattiyār. *paṭṭini* meaning 'fasting', occurring in No 39 above, is interesting. A certain Paṭṭini-kkuratt-aḍigaḷ figures in another Tamil inscription written in 945 A D in the reign of the Cōḷa king Parāntaka I (See P.B. Desai. *Op cit*, pp 41-42)

No 41.

Kaḷugumalai, Kovilpatti Taluk, Tirunelveli District

On a stone lying near the Ayyaṅār temple

Dynasty

King

Date 9th-10th centuries A D

Language and Alphabet

Tamiḷ, Vatteḷuttu

Purport Records some gifts including two perpetual lamps and 25 sheep to the deity Tīrumalaiṁōṟ-bhaṭārar of Tīruneccuṟam by Śūttāṅ Kāḷi of the cēri of Kaḷakkudimangalam Another grant of one lamp and 25 sheep is also recorded

TEXT

- 1 Śri [||*] Tīruneccurattu-Tīrumalaiṁōṟ-
- 2 patāra[r]kku Kaḷakkudimangala-
- 3 ttu-ccēri-Ccāttāṅ Kāḷi itta nondā-
- 4 vīḷakk-iraṇḍu [ca]rum oṇṟu ādu iru-
- 5 pattaiṇḍu [| *] ivai ūrār rakṣai [| *]
- 6 Ivaṅ-aḍiyārai śiyvita yī
- 7 Vīḷakk-oṇṟu āḍu irupattaiṇḍu [| | *]

Notes The deity is named herein as Tīrumalaiṁōṟ-patārar, i e , the Bhaṭāra (installed) on the Tīrumalai (the sacred hill), i e , Kaḷugumalai

[Published in *S I I*, Vol V, No 308]

No 42

Kiḷśūttamangalam, Wandiwash Taluk, North Arcot District
Natural rock-surface called Perumāḷ-pārai near the Jaina temple of Candranāthasvāmī

Dynasty Cōḷa

King Rajaraja I

Date 10th regnal year

Language and Alphabet

(995 A D)

Tamiḷ

Purport Records a gift of land for a perpetual lamp to be burnt in the *paḷḷi* of the god Vimalaśrī-Āryatīrtha-paḷḷi-āḷvār by Baladēva-bhaṭṭāra, the disciple of Ādidēva

TEXT

- 1 Svastu śrī[||*] Kōv-Irājarājakēśarivarmaṣku yāṇḍu 13
āvadu Venkuṇṇa-kkōṭṭattu Veṇkuṇṇa-nāttu- Ccōṭṭa-
mangalatt-ūrōm engaḷ-ūr-ppaḷḷi Vimalaśrī-
- 2 y-Āryatīrtha-paḷḷi-āḷvārkkku śrī-Nandidēvar māṇṇākkar
ip-paḷḷiy-udaiya Baladēva-pidāraṇ vaitta triunandā-
vijakkukku cāgaḷ-ūr-ppūmi perum tūmbu pāyumu nilam
Ilāḍaiyār ceruv-iraṇ-
- 3 dīṭṭum teppāṇk-ellai Taṇṭikkunḍigaḷukkuṭṭum kiḍangal-
ceruvir-koḷurkuttukku vaḍakkum mēḷpāṇk-ellai tiruva-
ḍigaḷ-pōgattirku-kkiḷakkum vaḍapāṇk-cl-
- 4 lai karambaikkum viḷḍupāṇkkuṭ-terkun-kiḷpāṇk-
ellai karambaikkum paḷḷipattiyiṇ koḷukkuttukku
mēṭṭu iṇ-ṇāṭ-pērellaiyuḷ-agappaṭtu uṇ-ṇilam-oḷiviṇṇi
vilaiyir-kuḍutt-irai-
- 5 y-ḷicci kōyil-variy-ilāḍu pōṇḍu kuḍimaiyumu nīr-nilai-
yumu iṇ-ṇilam-uḷuda kuḍimaiyumu paḷḷimaiyumu kōṭṭa-
pperāḍad-āgavumu iṇ-ṇilattukku talai-nīr-kaḍai-nīr
pāya-pperuvad-āgavumu [||*]

Notes While narrating the boundaries of the gift land, there is a reference, in line 3, to *tiruvadigaḷ-bhōgam* which stands for lands given for the enjoyment of Jaina ascetics (*adigaḷ*)

This inscription makes it clear that Kīṣṭattamangalam continued to be a live Jaina centre even in the end of the 10th century A D

[Published in *Seminar on Inscriptions* (Madras, 1966), pp 160-61]

No 43

Pañchapāṇḍavamalai, Wandiwash Taluk, North Arcot District
On the western face of the rock which overhangs a natural cave
containing a pool of water

Dynasty Cōlja

King Rājakēśarivarman

Date Regnal year 8

Language and Alphabet

(10th century A D)

Tamiḻ

Purport · Records that, at the request of his queen, Ilāḍa-
mahādēviyār, Vira-Cōlja re-assigned to the god of Tiruppāṇmalai
certain incomes from the village of Kūraganpādi

TEXT

- 1 Svastu śri [| | *]
- 2 Kōv-Irāja-Rājakēśarivarmarku yāṇḍu 8 āvadu
Paduvūr-kkōṭṭattu-Pperun-Timirināttu-Ttiruppāṇ-
malai-ppō-
- 3 gam-āgiya Kūraganpāḍi iraiyili-paḷḷicandattai kiḷ-
ppuḷ-āṇḍa Ilāḍarājargaḷ karppūra-vilai koṇḍu id-
dharamaṇ-ke-
- 4 ttu-ppōḷḷarad-eṇṇu udaiyār-Ilāḍarājar Pugaḷvip-
par-Gandar maganār Vira-Śōḷar Tiruppāṇmalai-dēva
rai-ttiruv-a-
- 5 di-ttoḷud-eḷund-aruli irukka ivar dēviyār-Ilāḍa-mahā-
dēviyār karppūra-vilayum-aṇṇiyāya-vāvadandav-irai-
yum-o-
- 6 ḷind-arula-vēṇḍum-eṇṇu vinnappaṇ-jeyya udaiyār-
Vira-Śōḷar karppūra-vilayum-aṇṇiyāya-vāvadandav-
irai-
- 7 yum-oḷḷiṇjōm-eṇṇu arucceyya Ariyūr kiḷavap-āgiya
Vira-Śōḷav-Ilāḍa-ppēraraiyaṇ-udaiyār kanmiyēy-ā-
- 8 nattiy-āgav-idu karppūra-vilayum-aṇṇiyāya-vāvadanda-
iraiyum-oḷḷiṇju sāsanaṇ-ceyda-padi [| >] lduv-a-

- 9 lladu larpūra-vīṣayum-aṇṇiyāya-vāvadandav-iṟaiyum
ip- paḷḷiccandattai-kkoḷvāṇ Gaṇḡari-i-
- 10 ḍai-Kkumariy-iḍai-cceydār-ṣeyda pāvan-koḷvār-idu-
allad-ip-paḷḷiccandattai leṣuppar vallavarai
- 11 pruva [] *] Id-dharmmattai rakṣippūṇ pāda
dhūḷiy-eṇ-ṣalai mēlaṇa [] *] Aṟa-maṟavaṟka aṟam-
alla tuṟaiy -llai ||

Notes Though the shrine to which the inscription refers is only designated as that of 'the god of Tiruppāṇmalai (Tiruppāṇmalai-dēvar), the expression *paḷḷiccandam* in line 3 and again in the imprecatory passages in lines 9 and 10 proves that the shrine must have been a Jaina one. For, *paḷḷiccandam* usually means a gift to a 'palḷi', a Jaina religious institution.

P. B. Desai (*Jainism in South India*, pp. 39 and 41) suggests that Tiruppāṇmalai-devar must be the name of the seated Jaina carved above the figure of a tiger on the same rock which bears the inscription.

[Published in *Ep Ind*, Vol IV, pp. 137-40]

No 44

Tirakkōl, wandiwash Taluk, North Arcot District

On the east face of the boulder containing Jaina images

Dynasty Cōja

King Parakēśari-varmaṇ

Date 10th century

Language and Alphabet

Tamiḷ

Purport This partly damaged inscription records some provision, including a gift of 200 sheep, for the daily supply of 2 *nāḷi* of ghee and 10 *nāḷi* of oil to the Jaina temple. *mai-ṣitta-Perumbaḷḷi* at Śrīdaṇḍapuram in Poṇṇūr-nādu, a subdivision of Veṅkuṇṇa-kkoṭṭam, by one Eṟa-Nandi alias Naratonga-Pallavaraiyaṇ of

Nelvēli in Nelvēli-nāḍu of Paṇaiyūr-nādu, a division of Cōja-nāḍu

TEXT

- 1 Svasti śrī [| | *] Kō-Pparakōśaripa-
- 2 ṇmaṇku yāṇḍu mūṇṇāvadu Cōja-nāṭtu-
- 3 tteṇkarai-Ppaṇaiyūr-nāṭtu Nelvēli-nāṭtu
- 4 Nelvēli-y-ūḍaiyāṇ Eṇa-Nandiy-āgiya Naratonga-
- 5 Ppallavaraiyāṇ Venkuṇṇa-kkōttattu
- 6 Ppoṇṇūr-nāṭtu Śrīdaṇḍapurattu-
- 7 ma-śitta-Perumbaḷḷi irukkun-Gura ṇārkkū
candirādi-
- 8 ttar-uḷḷayaḷavun-nīśadippaḍi aṭtu ney iru-nāḷiyum
- 9 eṇṇai paḍiṇāḷiyum nīśadippaḍi ṭuvadāga var-
- 10 ttāp idu muṭtāme aṭṭuvippa runūru āḍu-
- 11 m koṇḍu aṭṭuvippāṇ ṇāṇa idu mu-
- 12 ṭṭuvadāyil i-ppaḷ-
- 13 ḷikkum-i-ccavaiyārḷ-
- 14 kum pūḷaittār-āvar
- 15 i-ppaḷḷiyār [!*]

[Published in *SI*, Vol XIX, No 51]

No 45

Singavaram, Gingee Taluk, South Arcot District
On a rock in the Tirunātharkupru near the village

Dynasty .

King

Date 10 century A D

Language and Alphabet .

Tamil

Purport Records the death of Iḷaiya-Bhatārar after observing
fast for 30 days

TEXT

- 1 Muppadu-nāḷ-aṇaṇa nōḷṭa
- 2 Iḷaiya-Bhaṭṭarar niṣidigar [| | *]

[Published in *SII*, Vol. XVII, No 261]

Nos 46-75.

Kaḷugumalai, Kovilpatti Taluk, Tirunelveli District
On the first section of the overhanging rock in the Kaḷugumalai
hill Below the rock-cut Jaina images

Dynasty

King . . .

Date: 10th-11th centuries A D

Language and Alphabet
Tamil, Vaṭṭeḷuttu

No 46

Purport: Records that the sacred image was caused to be made by
Sāttan Dēvaṇ of Pēreyḷkuḍi, the disciple of Guṇasāgara-bhaṭṭara.

TEXT

1. Śrī-Guṇasāgara-paṭṭara-
2. r siḍaṇ Pēreyḷ-
3. ḷkuḍi Sāttan Dē-
4. vaṇ ḷeyvitta ti-
5. rumēṇi [| | *]

[Published in *SII*, Vol V. No 310]

No 47.

Purport Records that the sacred image was caused to be made by
Puṣpaṇandi born of Pādamūlattāṇ of Tirukḷōṭṭāru

TEXT

1. Śrī-Tirukkōṭṭā-
2. ṛṛu Pādamūla-
3. ttāṇ ṣaṇmam Pu-
4. ṭppaṇandi ṣe-
5. yvitta tirumēṇi [| | *]

[Published in *ibid* , No 313]

No. 48.

Purport [Records, that] Śrinandi, the senior disciple of Śrī-Vardhamāna of Malaikkūjam [caused the sacred image to be made]

TEXT

1. Śrī-Malaikkūjat-
2. tu Śrī-Vattamā-
3. ṇa-pperumāṇā-
4. kkar Śrinandi
5.

[Published in *ibid* , No 314]

No 49

Purport Records that the sacred image was caused to be made by Śāntisēna-pperiyār, the disciple of Uttanandi-kkuravaḍigaḷ of Tirukkōṭṭāṇ

TEXT

1. Śrī-Tirukkōṭṭāṇṛu
2. Uttanandi-kku-

- 3 ravadiga] māṇākkar
- 4 śāntiśēṇa-pperi-
- 5 yār śeyvitta tiru[mē]-
- 6 [a] [| | *]

[Published in *ibid* , No 316]

No 50

Purport Records that the sacred image was caused to be made by Kanakavira-aḍiga], the disciple of Baladēva-kkuravadiga] of Tirunarungonḍai

TEXT

- 1 Śrī-Tirunarungo-
- 2 nḍai [Bala]dēva-k-
- 3 kuravadiga] mānākk-
- 4 kar Kanakavira-aḍiga]
- 5 seyvitta ti[rumēni] [| | *]

[Published in *ibid* , No 317]

No 51

Purport Records that the sacred image was caused to be made by the (lady teacher) Piccai-kuratti of Śrīrupo]ai in Idaiikkalanāḍu

TEXT

- 1 Śrī-Idaiikkala -nā-
- 2 tti Śrīrupo-
- 3 la[1] Piccai-ku-
- 4 [ra]tti śeyvit-
- 5 [ta] turumēni [*]

[Published in *ibid* , No 319]

No 52

Purport Records that the sacred image was caused to be made by Śiri - kurattiyār, the (lady) disciple of (the lady teacher) Kāṇi-kkuratti of Paḷayirai

TEXT

- 1 Śri-Paḷayirai-Kkālā-
- 2 ṇi-kkurattiy
- 3 māṇākkuyar Śiri
- 4 . . . kurattiyār
- 5 [ṣeyvitta] tiru[mēṇi] [||*]

[Published in *ibid* No. 320]

No 53

Purport Records that the sacred image was caused to be made by Tiruchchēraṇattu-bhatāṇṇaḷ, the (lady) disciple of (the lady teacher) Mīḷalūr-kkurattiyār

TEXT

- 1 Śri-Mīḷalūr-kku-
- 2 rattiyār māṇā-
- 3 kḷiyār Tiruchchā-
- 4 raṇat[tu-paṭṭāṇṇaḷ] ṣe-
- 5 yvitta tī[ru]mēṇi [||*]

[Published in *ibid* , No 321]

No 54

Purport Records that the sacred image was caused to be made by

Śirivīśaiya (= Śrīvijaya)-kkurattiyār, the (lady) disciple of (the lady teacher) Taccap-Śaṅga-kkurattigaḷ of Veṇbaikkudī, for the merit of Śēndaṇcātti

TEXT

- 1 Śrī-Veṇbaikkudī Ta-
- 2 ccap-Śaṅga-kkura-
- 3 ttigaḷ māpākkaiyār
- 4 Śirivīśaiya-kkurat-
- 5 tiyār Śēndaṇcātti-
- 6 yaḷ cārtti śeyvitta ti-
- 7 {rumēṇi} [] { * }

[Published in *ibid*, No. 322]

No. 55.

Purport Records that the image was caused to be made by Tiruccāraṇattu-kkurattigaḷ for the merit of Śaḍaiyaṇ Kōṭṭi of Kōṭṭūr-nāḍu.

TEXT

- 1 Śrī-Kōṭṭūr-nāṭṭu
- 2 Śiṅga . Itali
- 3 Śaḍaiyaṇ-Kōṭṭiyai
- 4 cārtti Tiruccāraṇa-
- 5 ttu-kkurattigaḷ śey-
- 6 vitta paḍimam [] { * }

[Published in *ibid*, No. 324]

No 56

Purport Records that the sacred image was caused to be made by
Śīru-bhaṭāra, the disciple of [] tori-bhaṭāra of Kuṇṇḍi

TEXT

- 1 Śrī-Kuṇṇḍi . to-
- 2 ri-paṭārar māṇāḱka-
- 3 r Śīru-ppaṭārar śe-
- 4 yvitta tirumēṇi [| | *]

[Published in *ibid*, No 325]

No 57

Purport Records that the image was caused to be made by
Tiruccāraṇattu-kkurattiṅai for the merit of Kūttan Kāmaṇ of
Perumbayṇūr in Koṭṭūr-nāḍu

TEXT

- 1 Śrī-Koṭṭūr-nāṭṭu Pe-
- 2 rumbayṇūr Kū-
- 3 ttaṇ-Kāmaṇai-cāt-
- 4 ti Tiruccāraṇat-
- 5 tu-kkurattiṅai śey-
- 6 da paḍimam [| | —

[Published in *ibid*, No 326]

No 58

Purport Records that the image was caused to be made by
Śāntisēṇa-aḍiṅṇai, the disciple of Vimalacandra-kkuravaḍiṅṇai of
Tirukkōṭṭāṇṇu

TEXT

- 1 Śrī-Tirukkōṭ-
- 2 ṭāṟṟu Vima-
- 3 lacandira-kku-
- 4 ravaḍiga] māṇā-
- 5 kkar Śāntiśē-
- 6 ṇa-aḍiga]
- 7 śeyvit[ta]
- 8 paḍimam [||⁴]

[Published in *ibid* , No 333]

No 59

Purport Records that the sacred image was caused to be made by Āḍitya-bhaṭṭāra, the disciple of Kaṇakāṇandi-bhaṭṭāra

TEXT

- 1 Śrī-Kaṇakāṇandi-
- 2 paṭṭāraṅkar-mā-
- 3 ṇākkar-Āḍi-
- 4 ta-paṭṭāra śeyvi-
- 5 tta-tirumēṇi [||⁵]

[Published in *ibid* , No 341]

No 60

Purport Records that the sacred image was caused to be made by Kaṇakāṇandi-pperiyār, the disciple of Tirtha-bhaṭṭāra of Kuraṇḍi.

TEXT

- 1 Śrī-Kuṇḍi-Tīrt-
- 2 ta-paṭārar māṇā-
- 3 lkar Ka[ṇaka]ṇandi-
- 4 ppe[ri]yār śey-
- 5 vitta tīrumēṇi [!]*

[Published in *ibid*, No 345]

No 61

Purport : Records that the sacred image was caused to be made by Nāṭṭiga-bhaṭārar, the (lady) disciple of (the lady teacher) Nālkūr-kkurattiga]

TEXT

- 1 Śrī-Nālkūr-kk-
- 2 rattiga] mā-
- 3 nākkī Nāt-
- 4, ṭiga-ppatārar
- 5 śāra śeyvitta
- 6 tīrumēṇi [!]*

[Published in *ibid*, No 355]

No 62

Purport Registers the name of Nālkūr-kkurattiga], the (lady) disciple of Amalanēmi-bhaṭāra of Nālkūr. The Text may also be taken to refer to the lady disciples (*mānākkiga]*) of Amalanēmi-bhaṭāra, who were also the lady teachers (*kurattiga]*) of Nālkūr

TEXT

- 1 Śrī-Nālkūr-Amala-
- 2 nōmi-paṭāra-mā-
- 3 pākkaḡaḡ Nāḡ-
- 4 kūr-kkurattigaḡ [| | *]

[Published in *ibid* , No 356]

No 63

Purport Records that the sacred image was caused to be made by Pūrṇacandran, the disciple of Kanakanandi-bhaṭāra of Kuṇṇḡḡ.

TEXT

- 1 Śrī-Kuṇṇḡḡ Kanaka-
- 2 nandi-paṭāra māḡā-
- 3 kkaḡ Pūrṇacandran
- 4 ḡeyvitta tu-
- 5 [mēḡḡ] [| | *]

[Published in *ibid* , No 359]

No 64

Purport . Records that the sacred image was caused to be made by the lady teachers (*kurattigaḡ*) of ḡaneccuḡam, who were the disciples of Tīrtha-bhaṭāra The text may also be interpreted to mean that the sacred image was caused to be made by ḡaneccuḡattu-kkurattigaḡ, the lady disciple of Tīrtha-bhaṭāra

TEXT

- 1 Śrī-Tīrtta-patā-
- 2 rar māṇākkiga]
- 3 I|aneccurat-
- 4 tu-kkurattiga] [še]-
- 5 yvitta tūmēṇi [| | *]

[Published in *ibid* , No 369]

No 65

Purport Records that the image was made for the merit of *Ēnādi* Kuttaṇ, the disciple of (the lady teacher) Tīrumalai-kkurattiga] (or, the disciple of the lady teachers of Tīrumalai)

TEXT

- 1 Śrī-Tīrūma[ṇai]-k-
- 2 kurattiga]
- 3 māṇākkāṇ Ē-
- 4 nādi Kutta-
- 5 [ṇai-c]cātti-c-
- 6 ceyvitta pa-
- 7 dūmam [| | *]

[Published in *ibid* , No 370]

No 66

Purport : Records that the work (of having the image made) was that of Araṭtanēmmi(Ariṣtanēmi)-kkurattiga] the lady disciple of Mammai-kurattiga]

TEXT

- 1 Śrī-Mammai-
- 2 kurattigaḷ
- 3 māṇākkigaḷ
- 4 Araṭṭanēm-
- 5 mi-kkuratti-
- 6 gaḷ-(c)ceyal [| | *]

[Published in *ibid* , No 371]

No 67

Purport Records that the work (of having the image made) was that of Tirupparutti-kurattigaḷ, the lady disciple of Paṭṭiṇi-bhaṭāra. The expression Tirupparutti-kkurattigaḷ may also stand for the lady teachers (*kurattigaḷ*) of the place called Tirupparutti.

TEXT

- 1 Śrī-Pattīṇi-pa-
- 2 ṭāra-māṇāk-
- 3 kiḡaḷ Tirup-
- 4 parutti-kku-
- 5 rattigaḷ ṭe-
- 6 [yal] [| | *]

[Published in *ibid* , No 372]

No 68

Purport Records that the work (of having the image made)

was that of Pavaṇandi (Bhavanandi)-bhaṭāra, the disciple of Paḍikkamaṇa (Pratikramaṇa)-bhaṭāra.

TEXT

1. Śrī-Paḍikkama-
- 2 ṇa-paṭārar māṇā-
- 3 kkar-Pavaṇandi-ppe-
- 4 .ṇyār śeyal [.*]

[Published in *ibid* No 380]

No 69

Purport : Records that the sacred image was caused to be made by Dayāpālī-ṇṇṇyār, the disciple of Tirumalaṅgar-Monibhāṭāra of Kaḍakkāṭtūr.

TEXT

- 1, Śrī-Tirunāttūr
- 2 Vimalacandira-
- 3 kkuravaḍigaḷ māṇā-
- 4 kkar Kuṇṇūr-yōgi-
- 5 yār śeyvitta tiru-
- 6 [mōṇi] [||*]

[Published in *ibid* , No 384]

No 71

Purport Records that the image was caused to be made by Śāntisēna-aḍigaḷ, the disciple of Vimalacandra-kkuravaḍigaḷ of Tirukkōṭṭāru

TEXT

- 1 Śrī-Tirukkōṭ-
- 2 ṭāru Vima-
- 3 lacandira-k-
- 4 kuravaḍigaḷ
- 5 māṇākkar Śā-
- 6 ntisēna-a-
- 7 ḍigaḷ śey-
- 8 vicca paḍima-
- 9 m [||*]

[Published in *ibid* , No- 390]

No 72

Purport Records that the sacred image was caused to be made by Perāṇandi-bhaṭāra, the disciple of Puṣpaṇandi bhaṭāra

TEXT

- 1 Śrī-Putppaṇandi-
- 2 paṭārar māṇākkar
- 3 Peṇānandi-paṭārar še-
- 4 [yvicca] tīrumēṇi [||*]

[Published in *ibid* , No 391]

No 73

Purport Records that the image was caused to be made by Mījalūr-kkurattiṅgaḷ, the lady disciple of Pērūr-kkurattiṅgār, the daughter of Mīṅgaikumāṇ of Pīḍaṅguḍi in Karaikkāṇa-nāḍu

TEXT

- 1 Svasti śrī [||*] Karaikkāṇa-nāṭṭu-Pīḍaṅguḍi Mīṅgar-
- 2 kumāṇār magaḷār-āṇa Pērūr-kkurattiṅgār māṇā-
- 3 kkiṅgār Mījalūr-kkurattiṅgaḷ śeyvitta paḍi-
- 4 māṇ !—

[Published in *ibid* , No 394]

No 74

Purport : Records that Kūḍarkkuḍi-kurattiṅgār caused the two sacred images to be made both on her own behalf and on behalf of Śēṇḍaṅ of Iḷaveṇbaikkkuḍi

TEXT

- 1 Śrī-Iḷaveṇba[ikkkuḍi] Śēṇḍaṅ pērā-
- 2 lum tam-pērālum Kūḍark-
- 3 kuḍi-kurattiṅgār śeyvi-
- 4 tta tīrumēṇi iṇṇaḍum [||*]

[Published in *ibid* , No 395]

Purport Records that the work (*i.e.* of having the image made) was that of Mījalūr-kkurattiyār and she had it made for the merit of Gunanandi-periyār, the disciple of Mūtta-Araṭta [Arīṣṭa] nēmi-bhaṭāra of Vejarakkudī

TEXT

- 1 Śrī-Vejarakkudī-Mūtta-
- 2 Arattanēmi-paṭārar
- 3 māpāllar Gunanandi-pe-
- 4 riṭṭar-ccārtti Mī-
- 5 jalūr-kkurattiyā-
- 6 r űeyal [| | *]

[Published in *ibid* No 398]

Notes On the same rock surface there are nearly a hundred such label inscriptions (*SII*, Vol. V, No 309-56, 358-60 and 362-404) which are all Jaina as is evidenced by the fact that they are all engraved below rock-cut Jaina figures. Of these texts of only 29 inscriptions have been given above selecting them on the basis of the state of their preservation and also their contents.

These inscriptions bear testimony to the fact that Kaṭṭu-malai was an important holy centre of Jainism in the 9th-10th centuries and that Jaina teachers, disciples and lay followers, both male and female, used to visit that place on pilgrimage.

The Male teachers and disciples are referred to as *paṭṭāraṇa* (= *bhaṭṭāraṇa*) *paṭāra* (= *bhaṭāra*) *kuravadiḡal* (from Sanskrit *gurupādāḡ*) *aḡḡal* (from Sanskrit *pādāḡ*) *periṭṭar* (= Sanskrit *mahān*) and *ḡḡḡār* while female teachers and

disciples are referred to as *kurattiyār* or *kurattigaḷ* (feminine form of *kuravar* from Sanskrit *guravah*) and *patārigaḷ* (from Sanskrit *bhaṭṭārikā*). The images which are carved out of the rocks by and for the merit of monastic or lay individuals are mentioned either as *tiru-mēṇi* (sacred image) or as *paḍimam* (=Sanskrit *pratimā*)

It is interesting to note that the female teachers are mostly mentioned, not by any proper name, unlike as in the case of the male teachers, but with the vocational term *kurattiyār* or *kurattigaḷ* meaning 'lady teacher' suffixed to the name of a place. Examples are Mījalūr-kurattiyār (No 75), Tiruccāranattu-bhaṭāri (No 53) Tiruccāranattu-kurattigaḷ (Nos 55 and 57), Nālkūr-kurattigaḷ (Nos 61 and 62), Iḷaneccurattu-kurattigaḷ (No 64), Tirumalai-kurattigaḷ (No 65), Tirupparutti-kurattigaḷ (No 67), Perūr-kurattiyār (No 73) and Kūḍarkuḍi-kurattiyār (No 74). It may be reasonably concluded that these places were important Jaina strongholds and that female lay followers were the mainstay of the Jaina faith in the Tamil country.

For further information on Kaḷugumalai and its inscriptions and their importance, see P B Desai *Jainism in South India* (Sholapur 1957), pp 64-68

No 76

Tirumalai, Polur Taluk, North Arcot District

On a buried rock in front of the *gōpura* at the base of the hill

Dynasty Cōḷa

King Rājarāja I

Date Regnal year 21

Language and Alphabet

(1005 A D)

Tamil

Purport The inscription records that the great monk (*mā-muniyaṇ*) Gunavīra constructed a sluice near Vaigai-malai and named it after the Jaina teacher Gaṇiśekhara-Maru-Poṇcūriyaṇ. Gunavīra is eulogised as one whose feet are worshipped by kings

TEXT

(Lines 1-5 are in the nature of royal *prasasti*)

- 6 Arumojikkū yāṇḍu irubattoṅṟāvad-eṇṇuñ-kalai-puriyu-
matinipunaṇ ven-kitaṇ
7 Gaṇicēlāra-Marū-Pōṇcūriyaṇ-ṭaṇ nāmattāi vāma-
nīlai-niṭkuñ-
8 kaṇḍōn kulaṭ-puriyum-paḍai-araiśar koṇḍāḍum
pādam Guṇavīra-mōmunivaṇ
9 kkaṇḍōn kulaṭ-puriyum-paḍai-araiśar koṇḍāḍum
pādam Guṇavīra-mōmunivaṇ
10 kulir-Vagai-kkōvai [| | *]

[Published in *SII*, Vol I, No 66]

No 77

Tirumalai, Polur Taluk, North Arcot District

On a rock buried underneath the steps between the *gōpura* and
the painted cave

Dynasty Cōḷa

King Parakēśarivarman
(Rājendra I)

Date Regnal year 12
(1024 A D)

Language and Alphabet
Tamiḷ, Tamiḷ and Grantha

Purport Records the gift of a lamp to the god of the Tirumalai
temple, called Ārambhanandin, and allots money for the main-
tenance of this lamp and of another lamp, donated by Śiṅṇavai,
the queen of the Pallava king

TEXT

(Lines 1 to 21 and a part of line 22 contain the usual Tamiḷ
prasasti of the ruler)

- 22 . kō-Pparakēśaripanmar-āṇa udayār
23 sri-Rājēndracōḷadēvarku

yāṇḍu 12 āvaḍu Jayaṅgaṇḍa-śōja-maṇḍalattu-
Ppāṅgaḷa-nāṭṭu naḍuvil-vagai Mugai-nāṭṭu-ppaḷḷi-

24. ccandam Vaigāvūr-Tirumalaidēvaṅku Iḷaiya-manī-
naṅgai vaiṭṭa tiru-nandāviḷakk-opru [1*] Iḍaṅku bhūmi
tirutta-kkuḍutta
- 25 kāṣu irubadu [1*] I-ppūmiyāl candrādittavar
r-vviḷakku i-ppaḷḷi uḍaiya Ārambhaṇandikk
nittam nandāviḷakk-opru-
- 22 m [1*] Pallavaraśar dēviyār Śippavaiyār candrāditi-
tavar vaiṭṭa nandāviḷakk-oprukku kuḍutta kāṣu
oṇḍadu [1*]

Notes : P B Desai (*Jainism in South India*, pp. 43-44) sug-
gests (p. 44, f n. 2) that the name Ārambhaṇandi may
stand for Ṛṣabhanātha, the first Tīrthaṅkara

[Published in *ibid*, No. 68]

No. 78

Tirumalai, Polur Taluk, North Arcot District.

On a smooth piece of rock near a rock-cut Jaina figure on the top
of the hill.

Dynasty : Cōḷa

King : Parakēśarīvarmaṇ
(Rājēndra I)

Date . Regnal year 13
(1025 A D.)

Language and Alphabet :
Tamiḷ, Tamiḷ and Grantha

Purport . Records a gift of money for a lamp and for offerings to
to the Jaina temple called Kundavai-Jinālaya, on the hill by
Cāmuṇḍabbai, the wife of the merchant Nappappayaṅ of Malliyūr
in Perumbānappāḍi

TEXT

(Lines 1 to 11 and part of line 12 contain the usual Tamiḷ *praśasti*
of the ruler)

- 12 ... kō-Pparakēśampanmar-āṇa uḍaiyār śrī-Rājēndra-
cōḷadēvaṅku yaṇḍu 13 ēvadu Jayaṅgonḍa-śōḷa-
maṇḍalattu Pāṇḡaḷa-nāṭṭu naḍuvī
- 13 vagai Mugai-nāṭṭu-ppaḷḷiccandam Vagāvēr-Tiru-
malai śrī-Kundavai-Jinālayattu dēvaṅku-Pperam-
bāpappāḍi-Kkaraivaḷi Malliyūr irukkum vā-
- 14 pāri Naṇṇappayan maṇavāṭṭi Cāmunḡabbai vaitta
tunandāvīḷakku oṇṇmukku-kkāṣu nubaḍum
vaitta kāṣu pattum [| | *]

Notes. The name of the temple suggests that 'the shrine owed its foundation to Kundavai, the daughter of Parāntaka II () elder sister of Rājārāja I () and paternal aunt of Rājēndra I

Tirumalai is stated to have formed part of Vagāvēr a *paḷḷiccandam*, i.e. 'a village belonging to a Jain temple'. The names Cāmunḡabbai (Cāmunḡabbe) and Naṇṇappayan clearly show that the donor and her husband were of Kannaḡa origin

[Published in *SII*, Vol I p 98; *Ep. Ind.*, Vol IX pp 229-33]

No 79.

Tirumalai, Polur Taluk, North Arcot District

On a rock to the left of the painted cave

Dynasty - Cōḷa

King : Parakēśarivarma

Date : 11th century

Language and Alphabet

Tamil

Purport - Records a gift of gold for the daily offerings to Pālī-
ālvār (Jaina Tīrthāṅkara) and for feeding one ascetic (*adivāsi*) in
the *paḷḷi* at Tirumalai near Vagāvēr in Pāṇḡaḷa-nāḍu a subdivision
of Palkupṇa-kkōṭṭam, by Viṇḡavagap Piḍāraṇ Būttuḡṇ and
Viṇḡamanāyakap Candayan Āyṇavaṇ belonging respectively to
Iruṇḡiḍōḷa-Karuṇāḍaḡa-Kaḍuttalai and Madhurāntaka-Karu-
nāḡaḡa-Kaḍuttalai, two regiments of the king

TEXT

- 1 Svasti śrī [| | *] Kō-Pparakēśaripaṇmarkkī yāṇḍu
nālā-
- 2 vadu Palkunra-kkōttattu-Ppāṅgaḷa-nāttu Vai-
- 3 ygāvūr-Tīrumalai-ppalliyil nīśadam-oru aḍigaḷmārkkū-
- 4 cōru vaittār Irumadiśōḷa-Kkarunādaga-Kkaḍuttalai
Vīr-
- 5 cēvagaṇ Pīdāraṅ Būttugaṇum Madhurāntaka-Kkarunā-
daga-k-
- 6 Kaḍuttalai Viṇṇamanāyakaṅ Candayaṇ-Āyiravaṇum-
ivv-i-
- 7 ruvōñ-candirādittar-ulḷaḷavum nūrka vaittōm-ida-
- 8 pūkkū nārkkalaṇḍu poṇṇāl vanda paḷisaiyyāl-ap-Pa-
- 9 ḷḷiy-āḷvārai ūttuvittōm [| | *]

Notes The two personal names Būttuga and Candaya as also the names of the two regiments to which they belonged suggest that the donors hailed from Kārṇātaka. It thus becomes clear that the Jaina temple (*paḷi*) of Tīrumalai was of widely acknowledged sanctity.

[Published in *ibid* , Vol. III No. 97]

No. 80

Tīrumalai, Polur Taluk, North Arcot District

On the outer wall of the doorway, which leads to the painted cave

Dynasty Cēra

Kings . Aḍigaṇmāṇ Eḷḷiṇi
and

Vīdukādaḷagriya-Perumāḷ

Date C. 11th century A.D.

Language and Alphabet

Tamiḷ and Sanskrit, Tamiḷ and
Grantha

Purport . States that the images of a *Yakṣa* and *Yakṣī* originally set up on the holy mountain of Arhat by Aḍigaṇmāṇ Eḷḷiṇi of the

Cēra family having become decayed in course of time, they were restored and placed under worship by Viṭṭukāḍaḷaḻṇṇa-Perumāḷ, son of Rājārāja and a later descendant of Iṇṇi. The Sanskrit verse in lines 3-7 names Iṇṇi as Yavanika and describes him as the ruler of Kēraḷ while the name Viṭṭukāḍaḻṇṇa is rendered into Sanskrit as Vyāmuktaśravaṇyavala

1. Svasti śri [| *] Cēra-vaṇi-attu Adigamāḻ Eḷṇi
ceṇḍa dharmmam [| *]
2. Yaḷṅaraiyumu Yaḷṅaraiyumeḷund-iruju vattu erimari-
yum i-
3. iṭṭu-kkaḷaḻṇṇa-ppēri-kkaluri-karṇḍu iṭṭu-tāṅ [|] Śrīm-
Kēraḷa-bhūbhṛ-
4. iṣ Yavanika-nāmnā śudharmātmaraṇi Tuṇḍi-śhiva
maḻḍaḷ-Ārha-ṇṇa-ṇṇa
5. Yaḷṅēśvarau kaḷṇṇu [|] paśchāt-tat-kula-bhūṣaḻ-
ādhika-
6. nṛpa-śri-Rājārāja-ṇṇi-ṇṇi-Vyāmuktaśravaṇyavaleṇa Ta-
kaṣā-nāthēṇa jirṇḍ-
7. dḍhṇṇu [| *] Vaḷṇṇar kulapiti-Eḷṇi vaguttav-
ḷyakkar-ḷyakkavarō-
8. ē-ēṇṇaiyav-aḷṇṇu tiruttu-ṇṇi-ḷḷuṇṇa-ṇṇi-Tirumalai vaṇi-
tāṅ a-
9. ācitan vaḷṇṇa-ṇṇa-ṇṇa vaḷṇṇa mudal-ṇṇa [adigana-
vagan] nūl vaḷṇṇar
10. [śha] la punantāga maraiyā kāvalaḻ Viṭṭukāḍaḻṇṇa-
Perumāḷēi [| *]

Notes The Sanskrit verse names the hill on which the images were carved as Arha[ṭa]-sugiri while the Tamil portion names it as Enguṇaḻ-ṇṇa-Tirumalai. "Enguṇaḻ is an attribute of the Arhat. The eight qualities are, according to Jaina books, infinite wisdom, omniscience, omnipotence, boundless happiness, being nameless, without descent, without age and unobstructed."

[Published in *SIH*, Vol. I p. 107, footnote 1.]

No 81

Tirumalai, Polur Taluk, North Arcot District

In a small shrine below the painted cave,

Dynasty .. . King

Date c 11th century A D Language and Alphabet

Tamiḷ, Tamiḷ and Grantha

Purport Records that Ariṣṭanēmi-ācāryar, the disciple of Paravādimala of Kaḍai-kkōṭṭūr-Tirumalai, had the image of *Yakṣi* made

TEXT

1 Svasti śri [| | *] Kadaikkōt-

2 ṭūr-Ttirumalai-Pparavāduma-

3. Ilar mānākkar Ariṣṭanē-

4 mi-ācāryar śey-

5 vitta yakṣi-tturu-

6, mēṇi !!

Notes (1) It is interesting to note that a Jaina teacher named Paravādimala figures in an inscription from Śravaṇabeḷa-goḷa and was a contemporary of Kṛṣṇarāja

[Published in *SIH*, Vol I, No 73]

No 82

Ammāśattiram, Pudukkottai Taluk, Tiruchirappalli District

At the entrance of the natural cave, east of the rock known as Āḷuruṭṭimalai

Dynasty Pāṇḍya

King Māḡavarman

Sundarapandya I

Date 1216 A D

Language and Alphabet

Tamiḷ

No 83

Bommaimalai, Kulattur Taluk, Tiruchirappalli District
On the Bommaimalai rock

Dynasty Pāṇḍya

King Kōṇēriṁmaikoṇḍāṇ

Date (Hijra ?) year 675

Language and alphabet :

(1276 A D)

Tamil

Purport Registers a royal gift of the village Koṛramangalam in Teṇṣiruvāyil-nādu along with tax-exemptions and privileges to the trustees (*udaiyārgaḷ*) of the two Jaina temples Tiruppaḷḷimalai-ppaḷḷi and Teṇṭiruppaḷḷimalai-ppaḷḷi for offerings and daily services to the deities, including the *tiruppaḍimāṟṟu* service. Two thirds of the village was given to Tiruppaḷḷimalai-ppaḷḷi-nāyakaṛ and the remaining one third to Teṇṭiruppaḷḷimalai-ppaḷḷi-nāyakaṛ.

TEXT

- 1 Svasti Śrī [| | *] Tribhuvanacakra-vartti Kōṇēriṁ-
- 2 maikoṇḍāṇ Tiruppaḷḷimalai-ppaḷḷi u-
- 3 ḍaiyārgaḷukkum Teṇṭiruppaḷḷimalai-p-
- 4 paḷḷi-uḍaiyārgaḷukkum Tiruppaḷḷimalai-nā
- 5 (nā)yakaṛkkum Teṇṭiruppaḷḷimalai-nāyakaṛkku-
- 6 m tiruppaḍimāṟṟ-uḷḷiṭṭa nitta-nimandan-
- 7 gaḷukku-Teṇṣiruvāyil-nāṭṭu-Kko-
- 8 ṛramangalam nāṅḡ-ellaikk-ut-
- 9 paṭṭa nīr-nīlamun-karuṇḡeṇ purṣeṣṣum
- 10 nattamun-tōṭṭamuṇ-kuḷamuṇ-kuḷapparaṇṇum-uḷ-
- 11 paṭṭa nīlamum kaḍamaiyu antaṟāy-a-
- 12 mum vīṇiy-ōgamum tiruvad-āṇḡ a-
- 13 ccum kārīṇ-av-aṟāṭṭeiyum veṭṭi-
- 14 pāṭṭamum paṇḡupili ṣṇḍirūṭṭiṇḡ-
- 15 ppēru ṷāṣṇḍirūṭṭiṇḡ-

- 16 *ṇaippēru tariyirai śēlī irai-*
 17 *ttattōl-pāttamum-iḍaiyar-variyum ṇa-variyum*
 18 *poṇ-variyum maṇṇum-eppeyarppaṭṭiṇavu-*
 19 *m-uṭṭaḍa āṭvadu mudai paḷḷiccanda-iraiyilīy-āga-*
 20 *Tiruppaḷḷimalai-nāṭakarḷḷu iru-kūṭṭum Teṇṇiruppaḷḷi-*
 21 *malai-nāṭakarḷḷu oṟu-kūṭṭun-kuduttōm [| *]*
ippaḍiḷḷu n-
 22 *v-ōlai pidiṭṭāḍ-āga-ḷḷoṇḍu puraviḷum variyilun-ka-*
 23 *ḷippittu-ccandirāḍittavar-śelvad-āga irandu Tirumalai-*
 24 *yilud-ḷallilum veṭṭi nāṅg-ellaiyilum śrī-muḷḷu-*
 25 *ḷaḷḷallum nāṭṭi-ḷḷoḷga [| *] ivai Paḷandiparāṇ-*
eḷuttu
 26 *āṇḍu 675 [| *] ivai Villavarāṇ-eḷuttu*
 27 *ivai Teṇṇavadarāṇ-eḷuttu [| | *]*

Notes Interestingly enough in line 26 of the above text the date of the inscription is stated to be the year 675 which in view of the fact that the record belongs to the 13th century on internal evidence, could be referred only to the Hira era. Nothing could better illustrate the traditional religious tolerance of the Indians than this fact that in an era when Jainism had ceased to be a major religious force in the Tamil country, the ruling king made grants to two Jaina temples and got them recorded in an inscription dated in the era of the Muslims.

While Teṇṇiruppaḷḷimalai is the same as Bommaimalai on which the record is engraved, Tiruppaḷḷimalai is the nearby Āluruttimalai, also an ancient Jaina centre.

According to lines 24-25 the trustees were authorised to demarcate their lands with *mukḷudar-ḷḷals* i.e., stones bearing the figure of the triple umbrella, such stones being characteristically Jaina in their origin (See P B Desai, *Op cit*, p 54 and footnote 1).

[Published in *Inscriptions (Texts) of the Pudukkottai State*, p 658]

No. 84

Tirupparuttikkunṇam, Kanchipuram Taluk, Chingleput District
On the base of the north wall of the store-room in the Vardhamāna temple

Dynasty: Saṅgama

King Bukka II

Date: 1362 A D.

Language and Alphabet:

Tamil Grantha

Purport: Records that the village of Mahēndramaṅgalam in the division of Māvandūr was granted to the temple by the minister Irugappa, the son of general Vaicaya. The gift was made for the merit of the king.

TEXT

- 1 Savasti śrīh [| | *] Dundubhi-varṣam Kāttigai-māda-
ttu Pūrvava-pakṣattu-Tiṁgaṭ-kijamayum purnayum
peṭṭa Tā(Kā)tti-
- 2 gai-nā] mahāmaṇḍalēśvaraṅ Arihararājī-kumāraṅ
Śrīmat(d)-Bukkarājan dhammam-āga Vaicaya-danda-
nātha-putraṅ
- 3 Jainōttamaṅ Irugappa-mahāpradhāni Tirupparutti-
kkupru-nāyanār Trailōkyavallabharkku pūjaiḷḷu
- 4 śālaikkum tiruppanikkum Māvandūr-pparṭi Mahēnd-
ramaṅgalam nāṭ-pāṭk-ellaiyum iṅai-ḷi paḷḷiccandam-
āga candrāditya-varaiyum nadakka-ttaruvittār [| | *]
Dharmō-yaṅ-jayatu [| | *]

Notes: The fact that the deity Vardhamāna is herein called Trailōkyavallabha and as the lord (*nāyaṇār*) of Tirupparuttikkunṇam is noteworthy. Irugappa, who is described in the present epigraph as *Jainōttamaṅ* also figures in a Sanskrit inscription of Bukka II, dated in 1362 A D (*Ep Ind.*, Vol VII p 116) from the same place.

[Published in *Ep Ind.*, Vol VII. p 115]

Tirumalai, Polur Taluk, North Arcot District

On the wall of a *mandapī* at the base of the Tirumalai rock, to the right of the entrance

Dynasty . Śambuvārāya

King Rājanārāyaṇa

Date . Regnal year 12

Language and Alphabet .

(c 14th century A D)

Tamiḷ, Tamiḷ and Grantha

Purport Records the setting up of the *utsava-mūrti* (*Vihāra-nāyaṇār*) of Poṇṇeyil-nāthar on Vaigai-Tirumalai by Nallāttāl, the daughter of Mannai-Poṇṇāṇḍai of Poṇṇūr

TEXT

- 1 Svasti śrī [| | *] Rājanārāyaṇa Śambuvārājarkku yā-
- 2 ṇḍu 12 vadu Poṇṇūr Maṇṇai Poṇṇāṇḍai
- 3 magaḷ Nallāttāl Vaigai-Tirumalaikku ēriy-arula-
- 4 ppanṇipa śrī-Vihāra-nāyaṇār Poṇṇeyil-
- 5 nāthar [| | *] Dharmmō-yañ-jayatu [| | *]

Notes With Poṇṇeyil-nāthar, 'the lord of the golden fortress', compare Poṇṇeyirkōṇ which is the same as Aruhaṇ (i e , Arhat) *Kōṇ* is only the Tamiḷ rendering of the Sanskrit word *nātha* "Poṇṇeyil-nātha means the 'Lord of the golden fortress', i e , the Arhat"- P B Desai, *ibid* , p 45

[Published in *SIH* , Vol I, No 70]

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The following other abbreviations are also used, *au* = author,
ca = capital, *ch* = chapter *ci* = city, *co* = country *comm* =
commentator *de* = deity *do* = ditto, *dy* = dynasty, *fe* =
female, *gen* = general *gr* = grammar, grammatical *ins* = inscrip-
tion(s) *k* = king, *l* = locality *lang* = language, *m* = male,
n = name, *off* = office, official(s) *peo* = people, *pl* = place,
pr = prince or princess *pre* = preceptor, *q* = queen, *ri* =
river *sa* = same as, *Skt* = Sanskrit *ti* = temple, *td* = territorial
division *vi* = village, *wd* = work)

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